

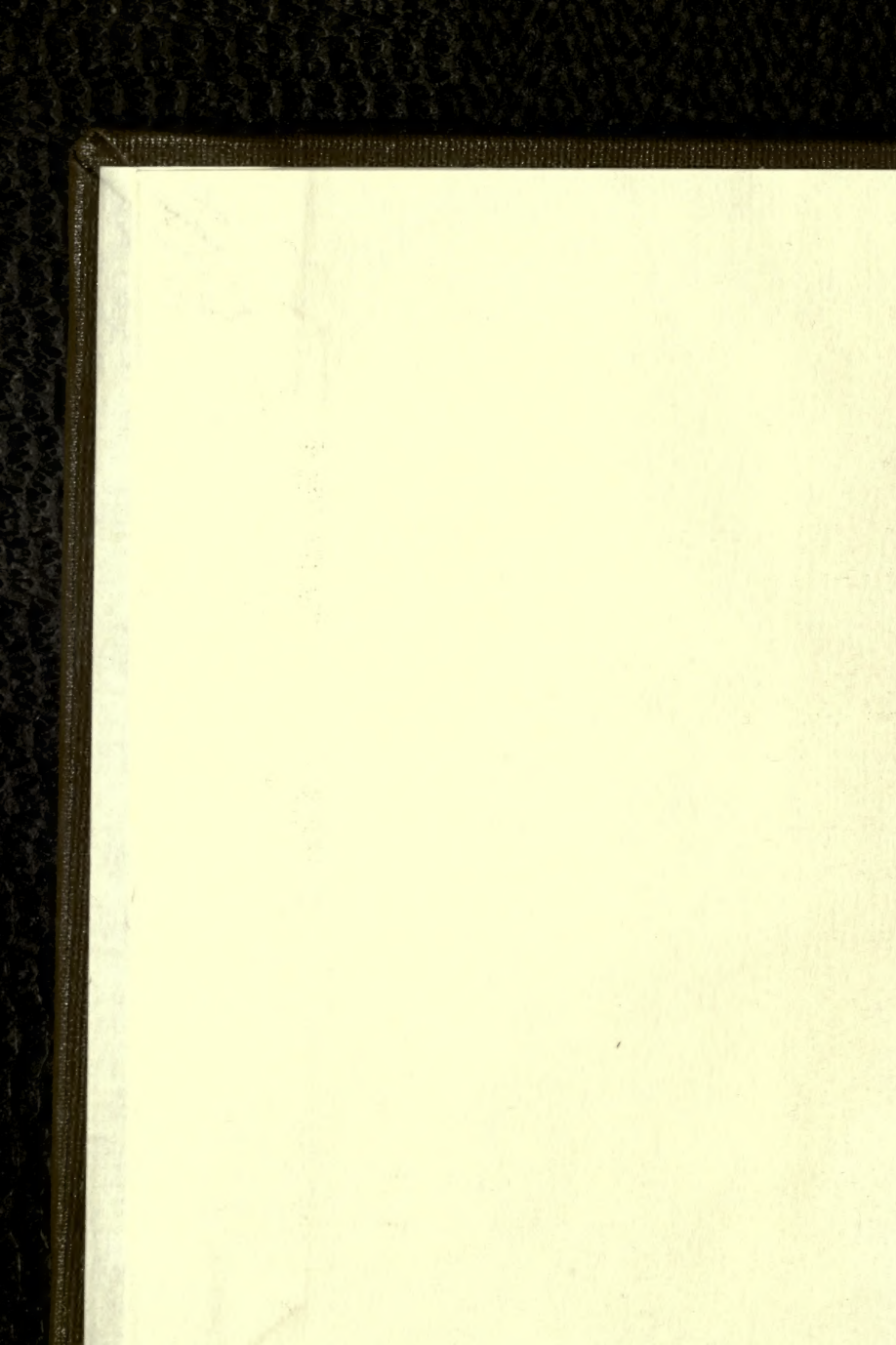
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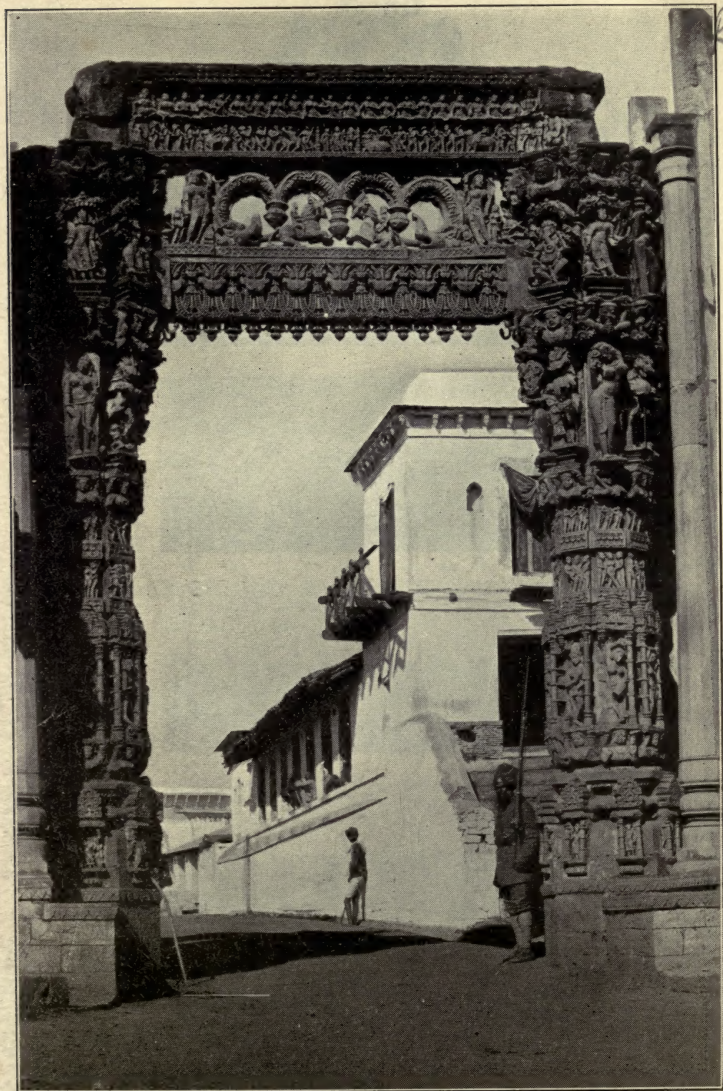




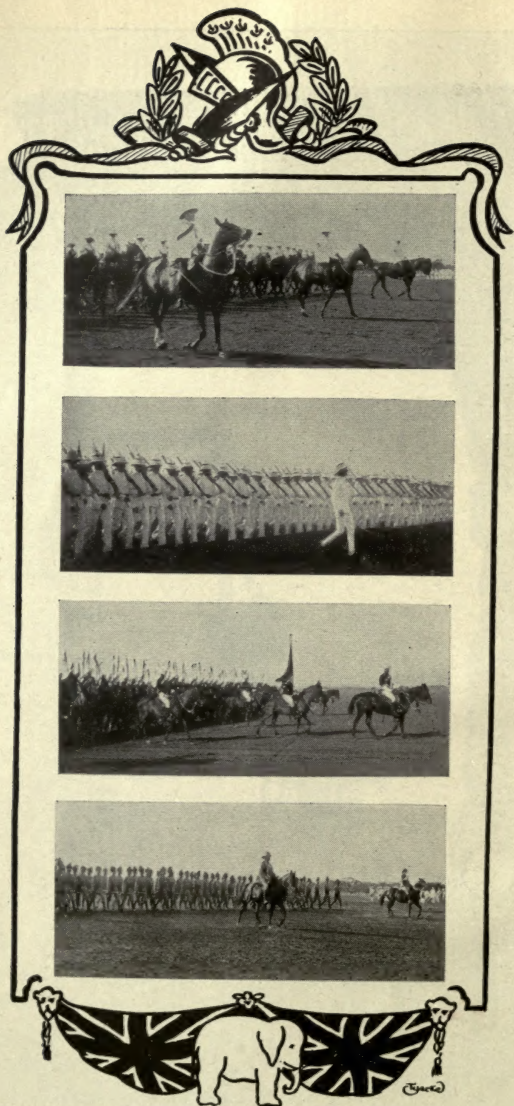
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AN ANCIENT GATEWAY IN THE HEART OF INDIA



THE DEFENDERS OF INDIA  
BRITISH AND INDIAN TROOPS



# IN THE HEART OF INDIA

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The Work of the Canadian Presbyterian Mission

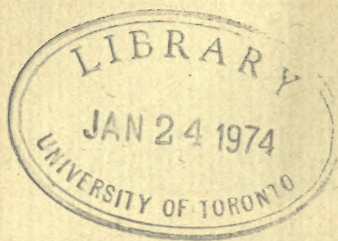
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J. T. TAYLOR, B.A.

1916

BOARD OF FOREIGN MISSIONS  
PRESBYTERIAN CHURCH IN CANADA  
TORONTO





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## INTRODUCTION

We welcome Mr. Taylor's book, giving the story of our Central India Mission. Such a book is long overdue. Formosa and Central India are the two Foreign Mission Fields of the Presbyterian Church in Canada (Western Section) whose origin dates back to the years immediately following the Union of 1875. The outstanding personality and unique achievements of George Leslie Mackay appealed to the imagination of Canadians and created a demand for some permanent record of his life and work. This story, so well told by himself and edited by Dr. J. A. Macdonald, has familiarized the whole Church with the history of our Mission in Formosa ; but in the larger field of Central India, with a greater number of Missionaries and a more varied type of work, no one personality commanded attention in quite the same way. No one life story could give the history of the Mission, and, apart from "The Redemption of Malwa," a very valuable account of the origin and early development of the Mission by Rev. W. A. Wilson, D.D., and those illuminating sketches of "Village Work in India," by Rev. Norman Russell, there has been nothing on Central India available for Missionary Libraries and Mission Study Classes.

Mr. Taylor has written the book we need. In few words he presents the call and claim of India with its 315,000,000 people—one-fifth of the world's inhabitants and three-fourths of the population of the British Empire. Briefly he sketches the history and describes



the physical features of Central India, makes us see the people, their thoughts, their religions, their caste system, their manner of living, and, in and through all, their need of that new conception of God which comes with the vision of Jesus Christ. Then, we learn how the work began in these neglected native States, how the preaching of the Gospel was accompanied by ministries of healing, how the zenanas were entered, schools and high schools founded, industrial work for the native Christian community established, and all crowned by a Christian College doing University work. Streams have broken forth in the desert.

Mr. Taylor tells his story simply and vividly, is concrete and specific, yet does not overload with detail. The book is such that any intelligent person who sits down and reads it will rise with a comprehensive knowledge of India and of what missionary work there means ; but the aim has been to provide a suitable text-book for Missionary Societies and Mission Study Classes, and a group study of this book, taking up a chapter a week with the suggested supplementary readings, would be a liberal education.

No time could be more fitting for such a study than the present when all Britishers are filled with a new pride and joy in India because of the splendid loyalty of her people to the Empire in this supreme crisis. The intelligent loyalty of India has saved the Empire billions of money and millions of lives. Nay, had the people of India not proved loyal, we might to-day be witnessing the breaking up of the British Empire ; and who can tell how far India's appreciation of Britain's



righteous cause has been due to the Christian message, the Christian schools and colleges, the Christian hospitals and dispensaries, the kindly ministries and wise teachings of the noble army of missionaries ? Titanic as is the present struggle, it is small compared to the conflict that will be if, in the future, East and West are arrayed against each other. But in God's good Providence India occupies the key position in Asia. Belonging to the Orient, India is at the same time a loyal partner in a great Western Empire ; and may we not hope that an India, Asiatic yet British, Oriental yet Christian, will be the mediator between East and West ?

The Christian conquest of India may well appeal to the heroism of our young men and the devotion of our young women. Almost every congregation in the land has to-day its Honor Roll attesting the fact that the best can be spared when a need sufficiently great and a call sufficiently noble are presented. The Church, which can give thousands of young men to danger and death in distant lands under the banner of King George and cannot inspire even a few hundreds of its youth to enlist for overseas service under the banner of King Jesus, has stultified itself. However valuable as a national institution, it has no claim to be called a Church of Christ. This war has shown what sacrifices can be made when the nation is threatened. Is there to be no similar sacrifice when the peace of the world and the whole future of Christ's kingdom on earth are at stake ?

ALFRED GANDIER.

Knox College, April 3rd, 1916.

## PREFACE

The Title chosen for this book has more than a geographical significance. In some respects the Native States of Central India are typical of the real heart of conservative India. Large districts in Central India are still without any knowledge of the Gospel, and the sway of hoary Hinduism is unchallenged.

The task laid upon me in the preparation of this book proved to be more difficult than at first appeared. To write the history of the growth of a Mission is one thing ; to make out of it a book suitable for study classes on India is a more difficult matter. The combination of the two has imposed limitations which will be only too manifest to the readers. For instance, much in reference to religious beliefs and religious and social reform movements had to be omitted, and the history of the Mission is at best a mere outline.

No attempt is made in this book to discuss women's work as a distinct and separate phase of the work in Central India. It is so closely related to the whole work of the Mission that it was felt that any such distinction would be unnecessary and unwise.

There is much that has already been written on Indian life and religion, and the author is largely indebted to the writers referred to in the foot notes. He would also express his gratitude to his fellow-workers in Central India and other friends there who kindly supplied photographs which are reproduced in this volume.

The book is sent forth with the prayer that it may be used to help forward the evangelization of Central India, which presents to our Church such unique claims and opportunities.

April, 1916.

J. T. T.



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**THE CLAIMS OF INDIA**

Faith and the War. "How few of those who find their faith perplexed now, were perplexed by the darkness which covered the heathen world—a darkness in which miseries and horrors reign from generation to generation unrelieved."—Sir Wm. Robertson Nicoll.

"The great majority of the population of India consists of idolaters, blindly attached to rites and doctrines which, considered merely with reference to the temporal interests of mankind, are in the highest degree pernicious. In no part of the world has a religion ever existed more unfavourable to the moral and intellectual health of our race."—Lord Macaulay (Speech on the Gates of Somnath).

## CHAPTER I.

### THE CLAIMS OF INDIA

**The Charm of India.** India has always been a land of peculiar charm. From the days of Alexander the Great down to the present it has had a fascination for the peoples of Europe and the West. It was this which led Columbus over unknown Western seas to find a waterway to India. **Then** it was the desire for her silks and spices, her gold and precious stones, which drew the merchants of Europe to her shores. **Now** a new element has entered in, and it is India's place in the Empire that claims our attention and makes her welfare deeply interesting to the people of Canada and to British people everywhere.

The dramatic entry of the armies of India into the European conflict, and the universal response of India's people to the Empire's need when the fateful fourth of August, 1914, brought the outbreak of hostilities with Germany, will stand out as one of the most significant events in the history of that great people. The Great Eastern "Dependency" is now asserting its right to be treated as a portion of the Empire, not as a mere dependent, but as a partner.

There is a call, as never before, for a sympathetic study of the needs and aspirations of the people of India.

In this time of crisis the heart of India is revealing itself. There is a keen sense of the greatness of the

issues at stake. There is loyal co-operation in helping to win a victory for those principles which are fundamentally Christian ; and upon the Christian churches of the Empire particularly lies the responsibility of giving to India the message of the Gospel of Jesus Christ.

**Early History of Christianity in India.** The history of Christianity in India is full of instruction. (1) Primitive Christianity had its opportunity in the first centuries of the Christian era. Traditions there are of visits of Missionaries in the first century. It is known certainly that Pantæus of Alexandria was in India near the close of the second century. But there is no trace of any direct fruit of these early efforts. (2) The oldest Christian community in India is known as the Syrian Church, whose history can be definitely traced back to the 6th century. It was founded by Nestorian Missionaries who were driven out of Orthodox Christendom and travelled to the East. They preached the doctrine of a Human Saviour indwelt by the Divine Word. A Church was planted in South-West India, which now numbers over 700,000, but it has failed as a propagating force, and has settled down alongside of Hinduism in the spirit of mutual toleration. (3) The Church of Rome came next. Its activities were most marked after the coming of the Portuguese in 1498, who brought Missionaries representing various religious orders. In the 16th and 17th centuries great numbers were baptized. Chief among those sent out was Francis Xavier, in 1542, and with his coming began the labors of the Jesuit Order. Multitudes





THE OLD PALACE—INDORE CITY



ON THE BANKS OF THE SACRED NARBADDA



INDORE STATE ELEPHANTS



SHIPS OF THE DESERT

were baptized, but baptism was not followed by the needed instruction. The result was that the name "Christian" came to have such an unworthy meaning, that Protestants generally choose instead to call themselves "Isai" or "Masihi."\* As a positive force for the uplifting of the converts, the Church of Rome had little success.

**The Paralysis of Christianity.** All through these centuries, Christianity seems to have suffered from paralysis, and to have been rendered largely fruitless, conquered by the inertia of surrounding Hinduism, and because of its own tolerant and compromising spirit.

**Protestant Christianity.** (4) Protestant Missions began early in the 18th Century with the coming of the Danish Missionaries, Ziegenbalg and Plutchau, in 1706 ; but not till the close of the century did England put her hand to the work. To her shame be it said, that English adventurers and English merchants had long preceded the messengers of Christ to the people of India ; and when they at last followed, they were forbidden to land and had to begin their work on foreign soil.

The past century has seen a steady growth in the interest in India among the Churches of the West, and a very striking growth in the Protestant Churches in India. They have not succumbed to the influence of Hinduism. The first attempt to tabulate progress was in 1851. There were then 91,092 Protestant Christians. In 1911 they numbered 1,636,731, and they are in-

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\*The people, or followers, of Jesus.



creasing much more rapidly than any other Christian community.

**The Stern Conflict.** It is a stern conflict in which the Christian Church is engaged. Hinduism, with its caste system, is its great opponent. The latter has proved more than a match for both Buddhism and Mohammedanism. Buddhism was once spread all over the country. But it almost disappeared as an organized faith. Hinduism overcame it, and in the process, absorbed from it what have now become some of its own most distinctive beliefs. For six centuries Mohammedan power was dominant in India, and many Hindus were forcibly converted to the Moslem faith. But Hinduism was not conquered. The distinctive features in which it differed from Mohammedanism grew stronger by the conflict. **Image-worship**, so offensive to Moslem teaching, is now everywhere performed. **Caste** is as cruel as ever, and Mohammedanism is practically a caste outside of Hinduism. **Saint-worship** by Mohammedans, and Image-worship by Hindus exist side by side. Festivals of each of the religions are frequently observed by followers of both and the two religions have agreed to tolerate each other. The British Government, of course, will not permit violent outbreaks of hostility. Hinduism has great powers of accommodation to various types and beliefs, for its principles admit all religions as different ways of Salvation, and all beliefs as true.

**The Intolerance of Christianity.** Hinduism is a subtle and dangerous foe. The elements of truth it contains, on the one hand, and its tolerance of error

and vice on the other, make necessary on the part of Christians a "loving intolerance." Were Christianity to be tolerant as is Hinduism, it would be fatal. "Christ is your Saviour, Krishna is ours ; you worship in your way, we in ours ; but we are all striving after the same thing ; let us live in peace and respect each other's honest convictions." But Christianity must insist on the Apostolic claim ; "Neither is there Salvation in any other, for there is no other Name under Heaven, given among men, whereby we must be saved." There can be no compromise where the unique place of Jesus Christ in man's salvation is concerned.

One of the dangers to the Church of Christ is that of being content with half-victories, which, considering the character of Hinduism, can only mean defeat in the end. It is a striking fact, and one of great encouragement, that there are multitudes in India convinced of the truth of the Christian religion, but who are as yet only "secret disciples." And there are those who, out of a deep sympathy with the difficult position in which such secret disciples find themselves, are disposed to be lax in the requirements of Baptism, and even speak of the rite as "Baptism into organized Christianity," which, being foreign in its type, can hardly be supposed to commend itself to the thoughtful Indian. And Hinduism itself will be quite tolerant of such disciples. They may retain all their caste privileges if only they will refrain from Baptism. There is great danger, if Christians concede that the follower of Christ may ignore his Master's explicit command in regard to Baptism, that Christianity itself will become Hindu-

ized, and its power will go from it. Christians can best show their love for India by a true intolerance of all inconsistency between belief and conduct. The Church cannot afford to make peace with Hinduism, which has triumphed over two of the great missionary religions of the world,—triumphed by its tolerance and its spirit of compromise. “**Instead of** the thorn shall come up the fir tree and **instead of** the briar shall come up the myrtle tree ; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.” (Is. 55 : 13).

**Influence of Christianity on Indian Life and Thought.** The impact of Christianity on Indian life and thought produces a variety of results. There is the influence of the Supreme Government, which, while neutral in regard to the Christian propaganda, is Christian in its attitude to flagrant abuses and immoral practices. Some of the crimes which were sanctioned by Hinduism have been suppressed by Government, even in the face of public opinion. Suttee, female infanticide, thuggism, and human sacrifices, have been put down. Public opinion has followed and endorsed such legislation, although desire for the old practices lingers still in unlooked for quarters. For instance, when there was an outbreak of the spirit of suicide in Calcutta a few years ago, and several young wives, on the death of their husbands, burned themselves to death by soaking their garments in coal-oil, locking themselves in their apartments and perishing miserably, some Indian papers lauded their action as a revival of the ancient spirit of devotion and courage in India's women—the spirit of suttee.



**Growth in number of Samajes.** There is the growth of a number of Samajes or Associations. It is the age of Samajes in India. Some of these are like half-way houses in the approach of earnest Indians towards Christianity. They seek to form an amalgam of what is good in all religions ; but no eclectic system ever exerted much influence. Others are antagonistic, and are intended to revive ancient Hinduism by stripping it of some of its modern accretions, and throwing about other of its features a borrowed glory. Such Associations aim also at providing mutual benefits for members, along with social reform, and thus bear testimony to the force of the Christian idea of human brotherhood.

In considering the impact of Christianity on the life of India one has to take account of the presence of a large European element. There are the tradesmen, the British garrison, and the officials. These are the representatives of Christianity in the minds of the common people. In spite of all the blessings that have come with British rule, it is a common experience that the work of evangelizing, and that of building up the Indian Church, is more difficult in garrison towns than in places where European life and influence are comparatively unknown. And there is the large Eurasian, or more properly, Anglo-Indian, community, who by birth, by baptism, by name, and to a certain extent, by upbringing, are Christians. These are largely separate from both the European and the purely Indian communities, and have not received the attention they deserve.

**The Call to Service.** (1) For Europeans. The call

to the Church for service in India is clear and insistent. It comes on behalf of the **European** community. It is true that Government provides for Chaplaincies, but Christians at home cannot be indifferent to the influence of those who are on the outposts of the Empire, the representatives of British Christian ideas and ideals, who serve their King and their God by maintaining peace, and enforcing the principles of Truth and Justice in the country's administration ; and those too who have gone to India in the interests of trade and commerce.

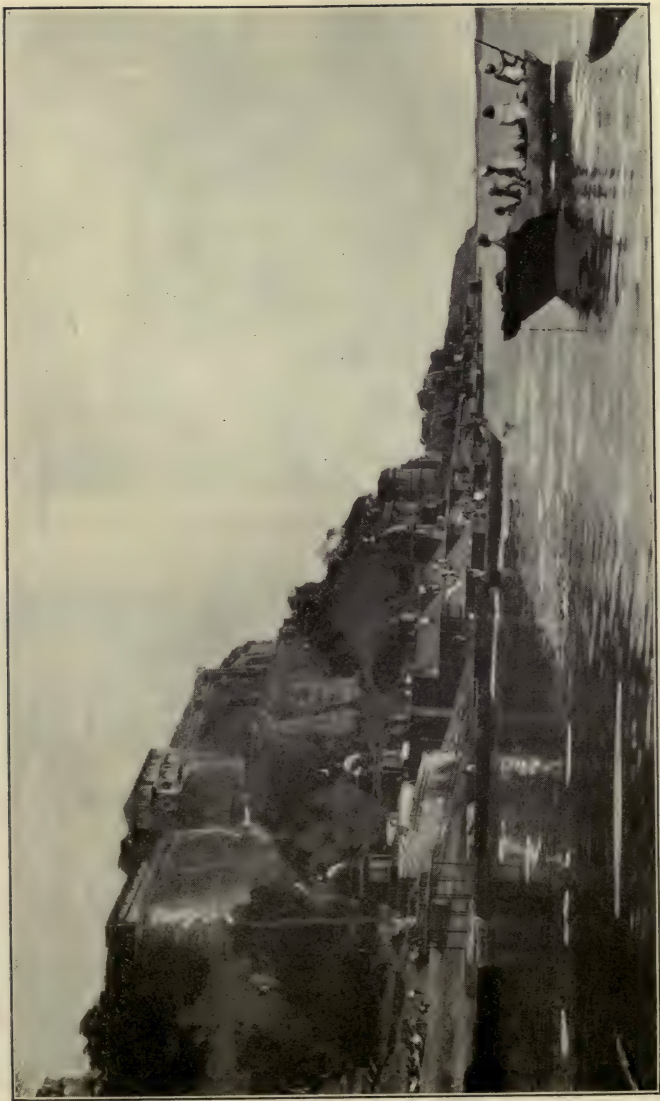
(2) **For the Masses.** But the call comes particularly on behalf of the millions of India, the native-born, with their countless gods and goddesses. It comes from the 50 million outcastes, among whom there is a growing spirit of unrest and dissatisfaction with agelong oppression. They are turning toward the Christian faith as their only door of Hope. Wonderful mass movements\* have from time to time begun among them in different parts of India, and these present to the Christian church some of its gravest problems.

(3) **For the Aboriginal Tribes.** The way, too, in which the aboriginal tribes are open and responsive to the Gospel, constitutes a clamant call to evangelize these neglected peoples. In their case it is a matter of great urgency, for the Hinduizing process is going on among them, and if this be accomplished, the barrier of caste will make work among them difficult. Caste is not now recognized by them.

(4) **For India's Women.** And there is the insistent call of India's women. With a rapidly growing demand

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\*See Chap. VII.



MAHESAR ON THE NARBADDA. THE OLD CAPITAL OF INDORE STATE





DEVOTEE—WORSHIPPING



DEVOTEE—IN THE MIDST OF "THE FIVE FIRES"

for education, and a wide-spread desire on the part of Indian men that facilities should be provided, there is a lamentable lack of teachers. The Medical needs, too, are appalling. "It is computed that out of 150 million women of India, not more than 3 million as yet are within the reach of medical aid." Think what this means !

(5) **For the Nation.** The National movement\* is a call to the Christian Church. To quote the words of a leading Indian Christian writer :

"The problem of surpassing interest in every educated centre is how to build up the one Indian Nation out of all the diverse races and divisions. The picture of a United India fires the imagination of the young, and rouses the enthusiasm even of the older man.... A great Indian Church is needed to form a great Indian Nation."\*\* The power of a Supreme Government may hold together in peace India's diverse peoples ; but to weld them into a nation, with common sentiments and with a sense of true brotherhood, there is needed a great motive force which the Spirit of Christ alone can give.

**The Fundamental Reason for Serving India.** The need, and the opportunity to meet that need, are a sufficient call to rouse us to service for India. But a deeper reason is found in our Lord's Great Commission and Promise to His people. "Go ye therefore and make disciples of all the nations, baptizing them in the name

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\*See Chap. VII.

\*\*Prin. Rudra from "Christ and Modern India"—The Student Movement—Jan., 1910.

of the Father, and of the Son, and of the Holy Spirit ; teaching them to observe all things whatsoever I have commanded you ; and lo, I am with you always, even unto the end of the world." (Matt. 28 : 20).

No church can be indifferent to this Command, or plead any excuse whatever, or limit the range of its prayers and efforts, without suffering in itself. Holding the Gospel in trust for the world, the Church which fails in obedience to its Lord's Command, not only robs the non-Christian world of its due, but robs itself of its best blessings. "The light that shines the farthest shines brightest nearer home." There can be no conflict between 'home' and 'foreign' claims. These act on each other, as Dr. Duff used to say, "not by way of mutual exhaustion but by way of mutual fermentation." Even the greatness and seeming impossibility of the task can become a means of richest blessing. It will but serve to throw the Church back on its supernatural resources—on God. It will drive it to prayer, which is "the Christian's vital breath." It will compel it to advance on its knees, the only sure way to victory.

**Inner Compulsion the Impelling Motive.** But deeper even than obedience to a command, lies the true secret of world-wide missionary activity. It is the inner compulsion of the Christian life. It waits for no external command. Even had the Great Commission never been formally given, the Church of Christ would still have been Missionary. It had an experience which compelled it to be such. Peter and John, when forbidden to preach, said, "We cannot but speak the things which we have seen and heard." To have tasted and



seen that the Lord is gracious, is to know the meaning of that inner compulsion. "I cannot eat my morsel alone." some one has said, "was the best Missionary address I ever heard." Impelled by this motive, the Primitive Church soon gave its testimony throughout the known world. We need to be possessed anew with the wonder, and fragrance, and sweetness, of the Gospel Message, to realize afresh the saving power of Christ, and the Non-Christian world will soon hear the Good News. "The possession of Grace," said McCheyne, "is different from the possession of everything else in the world." It alone enables us to realize that it is better to give than to receive. "There is that scattereth and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. XI. : 24). Sir Robert Laidlaw, a prince among India's merchants, said, "We merchants come to India to get out of it what we can. You Missionaries come to put into it what you can. If I had my life to live over again I would be a Missionary."



**THE MIND OF INDIA**

“This immutable and all-pervading system of caste has no doubt imposed a mechanical uniformity upon the people, but it has, at the same time, kept their different sections inflexibly separate, with the consequent loss of all power of adaptation and readjustment to new conditions and forces. The regeneration of the Indian people, to my mind, directly and perhaps solely depends upon the removal of this condition of caste. When I realize the hypnotic hold which this gigantic system of cold-blooded repression has taken on the minds of our people, whose social body it has so completely entwined in its endless coils that the free expression of manhood, even under the direst necessity, has become almost an impossibility, the only remedy that suggests itself to me is to educate them out of their trance.”

—RABINDRA NATH TAGORE.



## CHAPTER II.

### THE MIND OF INDIA

**The Need of Knowing the Mind of India.** "Behold a sower went forth to sow. And when he sowed, some seeds fell by the wayside : and some fell upon stony places, where they had not much earth : and some fell among thorns : and other fell into good ground." Scientific farming lays much stress on a minute study of the soil, the elements in it which are adapted to certain seeds, the extent to which it has become impoverished, and the best method of treatment in order that there may be a suitable return in the time of harvest. And the missionary who would sow the Good Seed of the Kingdom must needs know the soil in which the Seed is to be sown. There should be a knowledge of the character and institutions of the people, and their religious beliefs and practices, those things which it is the office of the Gospel, to transform and sanctify, or it may be to supplant and destroy. Mission work is a lifelong study, not only for the acquisition of the language, which is essential, but for the knowledge of the people without which the missionary cannot intelligently and sympathetically commend the Gospel to their needs.

**Difficulty : Mental Seclusion of the Indian.** But it has been often asserted that such a study must in the end prove a failure, for the mental seclusion of the Oriental is such that his character can never be

understood, particularly by the Westerner. Meredith Townsend in his book, "Asia and Europe," thus describes this attitude, "They are fenced off from each other by an invisible, impalpable, but impassable wall. The wall is not, as we believe, difference of manners, or of habits, or of modes of association, for those difficulties have all been conquered by officials, travelers, missionaries, and others, in places like China, where the external difference is so much greater. They have indeed been conquered by individuals in India itself, where many men—especially missionaries who are not feared—do live in as friendly and frequent intercourse with Indians, as they would with their own people at home. The wall is less material than that, and is raised mainly by the Indian himself who, whatever his profession, or grade, or occupation, deliberately secludes his mind from the European, with a jealous, minute, and persistent care. . . . But in his most facile moments the Indian never unlocks his mind, never puts it to yours, never reveals his real thought, never stands with his real and whole character confessed, like the Western European. You may know a bit of it, the dominant passion, the ruling temper, even the reigning prejudice, but never the whole of it." He gives his explanation of this exclusiveness as follows: "We doubt if any European ever fully realizes how great the mental effect of the segregativeness, the separation into atoms, of Indian society, continued, as it has been, for three thousand unbroken years, has actually been. We speak of that society as 'divided into castes,' but it is, and has always been divided into far more minute

divisions or crystals, each in a way complete, but each absolutely separated from its neighbor by laws, rules, prejudices, traditions, and principles of ceremonial purity, which in the aggregate, form impassable lines of demarcation. It is not the European to whom the Indian will not reveal himself, but mankind, outside a circle usually wonderfully small, and often a single family, from whom he mentally retreats. His first preoccupation in life is to keep his 'caste,' his separateness, his ceremonial purity, from any other equally separate crystal ; and in that preoccupation, permanent, and all-absorbing, for thousands of years, he has learnt to shroud his inner mind, till in revealing it he feels as if he were revealing some shrine which it is blasphemy to open, as he had earned from Heaven the misfortune he thinks sure to follow. . . . This loneliness (of the mind) has been increased in the Indian by the discipline of ages, until it is not an incident, but the first essential of his character."

Every one who has lived any length of time in India has felt the difficulty of the problem ; but it has its brighter and truer side, for a touch of Grace can make the whole world kin. Kipling has sung : "East is East, and West is West ; and never the twain shall meet," but Dr. Murray Mitchell, with a deeper insight into the Indian mind, ventures to correct the bard of the barrack-room, and says : "East is East and West is West, and yet the twain shall meet, And Eastern men join Western men in fellowship complete." The writer considers some of the most cordial and helpful friend-

ships of life to include those which have been formed with Indian Christians.

**Conservatism.** Closely allied to the above trait is their conservatism. Naturally this is more marked in the villages than in the towns and large centres ; and inasmuch as 92 per cent of the population of Central India, live in the villages, this trait is a very common one. Methods of work in vogue hundreds, and even thousands of years ago, are still followed. The potter at his wheel, the blacksmith at his forge, the weaver at his simple loom, and the farmer with his primitive implements, work as their forefathers have worked as the centuries have rolled by ; and it cannot be said that they have reached perfection in their arts. The Indian regards it as disrespectful to his ancestors for him to depart in any way from their example. To do so would be to commit a sin. Many of the everyday proverbs of life give expression to this sentiment. Anyone seeking to improve his house, or to introduce better methods of work, or to adopt a different style of clothing, would be treated as an upstart, and in many cases such innovations would not be tolerated by the caste.

**Spirit of Progress.** The spirit of progress, however, is slowly but surely forcing itself on India. The large towns and cities are like another world. The Old and the New rudely jostle each other. In a city street may be seen the primitive ox-cart which from time immemorial has jogged along at three miles an hour, and the modern bicycle, ridden by old and young, men and women (the Parsee ladies as yet are almost the only



ones who have taken freely to the bicycle). And there are strings of camels, swinging along at their easy gait, symbolic of the leisurely East, and motor cars and motor cycles shooting hither and thither, while policemen in uniform regulate the traffic in up-to-date fashion. Tall chimneys indicate the coming of the modern factory, and the telegraph, the telephone, and electric light tell of the impact of the more strenuous Western life upon the conservative East. For ages almost every detail of life has been stereotyped by having the seal of religious authority placed upon it. It is not difficult to see that even Western ways are influencing the minds of the people and affecting the soil—the soil of religious conceptions—in which the Seed of the Kingdom is being sown.

**Proportion of Literates.** The illiteracy of the masses makes the work of seed-sowing one requiring much patience. The appeal of the Evangelist or Christian Teacher in the home land is reinforced by countless influences which are at work in a community which has the library, and the newspaper, and above all, the Bible, to stimulate thought. In India it is far different. In Central India, the proportion of illiterates is very high. In the census of 1911, the test of a "literate" person was—ability to write a letter and read the answer to it ; and the returns showed 26 per thousand of literates in the whole population. One male in every 20 and one female in every 330 was able to satisfy the test. It is interesting to note that among Indian Christians, the percentage of literates is 46 for males, and 34 for females ; that is, among "literates"

the proportion of Christians to general population is, for males 9 to 1, and for females, 112 to 1. (The Census returns include under the name "Indian Christian" both Protestant and Roman Catholic).

Religious knowledge among the illiterate masses of the Hindus, is kept alive by wandering bards who recite or sing their sacred scriptures. It is no uncommon sight to see the men of the village gathered together after the day's work is done, listening attentively while someone reads or sings by the hour portions of the Ramayana or other of the sacred books. Stories of the marvellous doings of their deities, and pithy sayings and proverbs, expressive of religious and moral conceptions, are the sole intellectual food of multitudes. While occasionally women may be found who are versed in their scriptures, for their sex as a whole, the ritual of worship at the temple and the village shrine, and the religious ceremonies associated with the various relationships of life, with betrothal, marriage, motherhood and death, fill up the measure of their religious instruction. It is no wonder that the women are proverbially the stronghold of idolatry and religious conservatism. Among Mohammedans there is the public reading of the Koran and preaching by the moulvies ; but as the Koran is read in Arabic, which to the Indian Mohammedan is a foreign tongue, it is not surprising that many are almost entirely ignorant of the teachings of their sacred book.

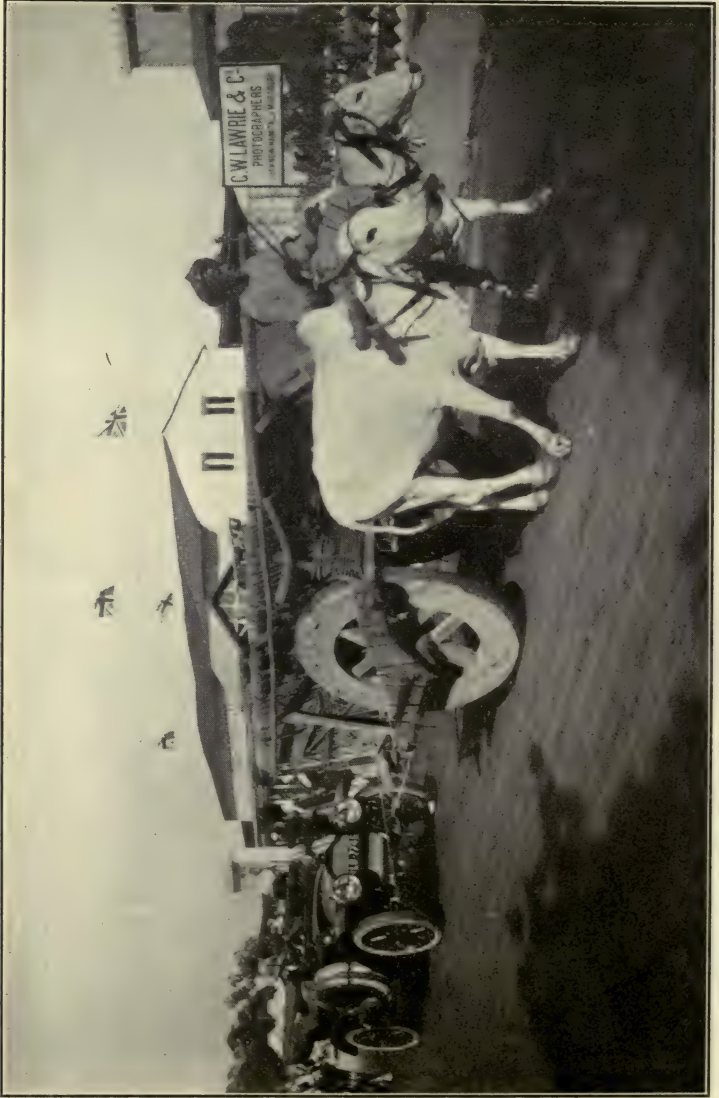
**How and When to Preach the Gospel.** How is the Good Seed to be sown in soil such as this ? Must we first educate and then preach ? Must the Good News



FEEDING THE SACRED FISH



RELIGIOUS MENDICANTS—FAKIRS



THE EAST AND THE WEST. OX CART TOWING DISABLED MOTOR CAR



be held in abeyance till man's condition is bettered, and a certain stage of culture be reached before the preaching of the Gospel can be profitable? Our answer is that we can, and must preach a present salvation to all men. The proclamation of a message, the testimony to a great reality, must be the first and formative thought in the life of the missionary. "If we had to offer to the world a Gospel of rites, the form of our ministry would be sacerdotal; if we had to offer a Gospel of thoughts, our ministry would be professional and didactic, but we have a Gospel of fact; therefore we preach." (Dr. Alexander McLaren). We have a Saviour so many-sided, so full of Grace and Truth, that He meets the need of every man. And it is a **Saviour**, not a system of abstract truth, that is to be preached. Hence the Great Commission lays the emphasis first of all on a right relationship, and lastly on growth in knowledge. First disciple—then baptize—then teach. On the other hand the Gospel is Truth, and Truth is so comprehensive, that every enlightening agency can be profitably employed as her handmaid. The Christian school is invaluable in this respect.

**The Element of Fear.** Illiteracy is closely allied to a trait in the Indian character which is painfully manifest in so many of their religious ceremonies,—the element of **fear**. Knowledge liberates, but ignorance, especially when played upon by an unscrupulous priesthood, brings bondage. [For the Hindu, the fear of malignant spirits is, like the atmosphere, all-pervasive. The readiest explanation of misfortune, loss, sickness, calamity, is that it is due to an angry deity,

who must be propitiated. A crowd is seen gathered outside the village, and a goat is being prepared for sacrifice. You ask the reason, and are told that a member of the village headman's family is ill with fever and the deity is calling for a sacrifice of blood. Or a grievous sickness afflicts the villagers. The particular deity concerned is angry and must be appeased, and if possible, persuaded to depart. A little cart is made for his comfort, offerings are brought, and with much shouting and noise, he is solemnly escorted to the boundaries of the village where he is bidden a glad farewell. O, for the shedding abroad of that Love which casts out fear, for fear hath torment!

The idols of India are invariably ugly. Those fashioned by man's hand are made to appear terrible. Sometimes a shapeless stone from the fields, unfashioned by man, is set up as the village shrine, and is worshipped and feared. But the image is no more ugly or unseemly than their conception of the spirit supposed to dwell there, which is their god. The thought of God as malevolent, vindictive, waiting to pounce on them in punishment for any false step, is a horrible conception of Him whose name is Father. "Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man." (Acts 17 : 29). "No man hath seen God at any time, the Only-begotten Son, which is in the bosom of the Father, He hath declared Him." (John 1 : 18). India needs the vision of God the Father, in the face of Jesus Christ.

People in whose minds fear is so marked a trait, are always subject to panic. Though patient to a fault, when excited they work themselves into a frenzy, and this constitutes one of the perils of residence in India. A false rumor, or a misunderstanding, especially if religious feelings are concerned, may provoke a fanatical outburst in which neither life nor property are safe, as witness the terrible excesses of the Mutiny.

**Things to be Admired.** But there are traits of character worthy of admiration. Their patience is unwearied. The agricultural classes have provided the sinews of war for the warlike hordes which have swept over India again and again from time immemorial. Patience under changes of rulers with accompanying oppression, has become ingrained in their nature. Impatience and angry outbursts are looked upon as signs of weakness and excite their pity. In this respect the impulsive Westerner has something to learn from the Indian. "No words are sufficient to tell how meek and lowly in heart the winner of souls must be, what humility of speech, what quietness of manner, what superlative self-effacement are necessary in order that the Light of Christ may shine through him into Hindu eyes."\* There is also not a little in the family life of the Indian which is admirable. The greatest deference is paid to parents. The crippled or otherwise unfortunate members of the family are cared for by all. The social graces of forbearance, helpfulness and submission to authority are fostered. The Patriarchal system prevails, and while there is

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\*Crown of Hinduism, J. N. Farquhar, page 55.

little opportunity for the individual (except the head of the household) to develop a self-reliant character, the selfish individualistic spirit gets little chance to grow.

**Religious Ideas of Hinduism.** From the Christian standpoint the soil of religious belief is what most deeply interests us. What are the thoughts of this people? What ideas lie behind practices which often seem unreasonable and conflicting? What is the subsoil of religious observances? While certain philosophical ideas seem to be like the air itself and pervade the life of India as a whole, it will be well to consider the two chief religions in order, viz., Hinduism and Mohammedanism.

**Hinduism, Karma and Transmigration.** One of the most distinctive marks of Hinduism is the belief in **Karma**, or **Works**. The belief is that a man's character, his station in life, his joys and sorrows, his temperament, indeed the whole sum of his present existence, is the just recompense for his deeds, good or bad, done in his previous births. The present life, moreover, works itself out in retribution in another birth, this in another and so on; so that as one has said: "As fast as the clock of retribution runs down, it winds itself up again." No life, and no act of life is free from this all-embracing law of Cause and Effect. There is no one who believes with more consistency and persistency than the Hindu, the cold, relentless doctrine of retribution. As a man sows so shall he reap, is accepted by the Hindu in all its implications. Not only does he see this law linking up the future with the present, but he sees it linking up the present with



the past. There is no room here for forgiveness. The cup of retribution must be drunk to its bitter dregs.

The allied doctrine of **Transmigration** or **successive births**, helped the Hindu to understand, or at least to make less mysterious, the ever-pressing problem of the inequalities of man's lot in life.

Their belief is that when this life ends the soul enters into another body, it may be that of some animal, some bird, or it may be some loathsome insect. The nature of that rebirth will depend on the merit or demerit accumulated in the present life. The practical outcome of the doctrine is seen in the reverence for all forms of life. Who knows but that the rat or the snake that some would ruthlessly destroy may be the earthly tenement of some deceased ancestor. Rewards or punishment for deeds done in any given stage of existence are meted out by entrance into a higher or lower stage of existence in a subsequent birth, as the case may be.

The human heart is much the same in all lands. The same problems press in on the Hindu mind that, for instance, so perplexed the Patriarch Job. The problem of suffering and life's inequalities has to be solved by every thoughtful man for himself. Job did not find a philosophical explanation, but his heart found rest in God. Hinduism has sought to find rest in a theory of life which just pushes the problem farther into the background, but does not solve it. Previous births of which the soul has no consciousness do not explain the problem of sin and suffering ; but the theory may provide a hint whereby the message of a vicarious

atonement may not prove a stumbling block to the Hindu mind.

These two beliefs rest like a pall over all human action. India's condition reminds one of the famous statue—the Laocoons—in which are represented a father and his two sons, battling vainly in death struggle with serpents which envelop and crush them —“The miserable sire, wrapped with his sons in Fate's severest grasp.”

How many births are past I cannot tell ;  
How many yet to come no man can say ;  
But this alone I know, and know full well,  
That pain and grief embitter all the way.

(South India Folk Song.)

Two results are everywhere manifest. (1) A deadening of conscience, and a lack of the sense of moral responsibility. A fatalism holds the people in its grasp, and it seems at times impossible to arouse them to any high and noble endeavor. (2) Inasmuch as salvation can come only by the release of the soul from this constant bondage of action, the stress is laid more and more on quietism and retirement from the world. Nirvana, or true blessedness, is a state of actionless calm, where impulses of all kinds, good and bad, are no longer felt. The practical result is seen in the individual withdrawing from the ordinary relationships of life, with the consequent loss to both. The Christian ideal is directly contrary to this. It emphasizes loving service of God and man as its true expression.

**The Doctrine of Illusion.** Another belief which is almost universal is that **the world is unreal and illusive.**

Brahmā, the impersonal one, is the only reality, and all that **appears** is unreal. We mortals are absorbed in the things which are unreal, and these keep us from attaining to the consciousness of our essential unity with Brahmā, and thus attaining to Deliverance which is salvation. No saying is more frequently met with than this : "All is Illusion."

All that is historical is necessarily unreal, and the preacher of a religion which is founded in the Historic Person, Jesus Christ, has this inborn prejudice of the Hindu mind to deal with. The philosophically minded objector cannot accept Jesus as the **universal** Saviour just because He **is** historical. He fails to see that no one can be a Universal Saviour, unless He can and does enter into touch with, and participate in, the course of human History. This doctrine of Illusion is the inner fortress in which the Hindu invariably takes refuge when driven from his outer defences in argument.

**What is Hinduism?** Within recent years a wordy controversy has been carried on as to what constitutes **Hinduism**, and who may be included under the term **Hindus** : but no entirely satisfactory definition of these terms has been found. The chief characteristic of Hinduism is its vagueness. A few typical definitions will illustrate the difficulty. Sir Narayan Chandavarkar, a prominent Social Reformer says : "Hinduism is not one religion but many, a mixture of creeds, and a cult of compromises." (1)

Dr. Lucas, a veteran missionary says : "By Hinduism we mean pantheism, idolatry, transmigration of

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(1) "India Witness," July 23, 1912.

souls through millions of births, and caste ; for if these be given up, there is nothing left of Hinduism." (2)

An orthodox Brahman says : (3) "The fact that people do not agree in their definition of Hinduism points of itself to its all-comprehensiveness. Hinduism baffles all definition, like Brahmā (God) whom it worships. The ancient rishis sought to define Brahmā as **this** and **that**, and failing, ended by defining him as **not this or that**."

Another, defining the term "Hindu," says: (4) "that while there is a real principle of unity in Islam, and also in Christianity, the Hindus have neither faith nor practice nor law to distinguish them from others. I should therefore define a Hindu to be one born in India whose parents as far as people can remember, were not foreigners, or did not profess foreign religions like Mohammedanism, or Christianity or Judaism, or who himself has not embraced such religions."

This very indefiniteness makes it possible for Hinduism to accommodate itself to all forms of religious influence, and to absorb even conflicting beliefs. Were Christianity a mere system of truth, it too would probably be absorbed ; but it is a vital faith and centres in a Person who claims absolute allegiance. Jesus, the Son of God, cannot be placed in the Hindu Pantheon.

At least two-thirds of India's people are Hindus. Hinduism itself is a gigantic social and religious structure. It is held together not only by those subtle, all-pervasive ideas we have described, the belief in

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(2) Article in Bible Record, 1911.

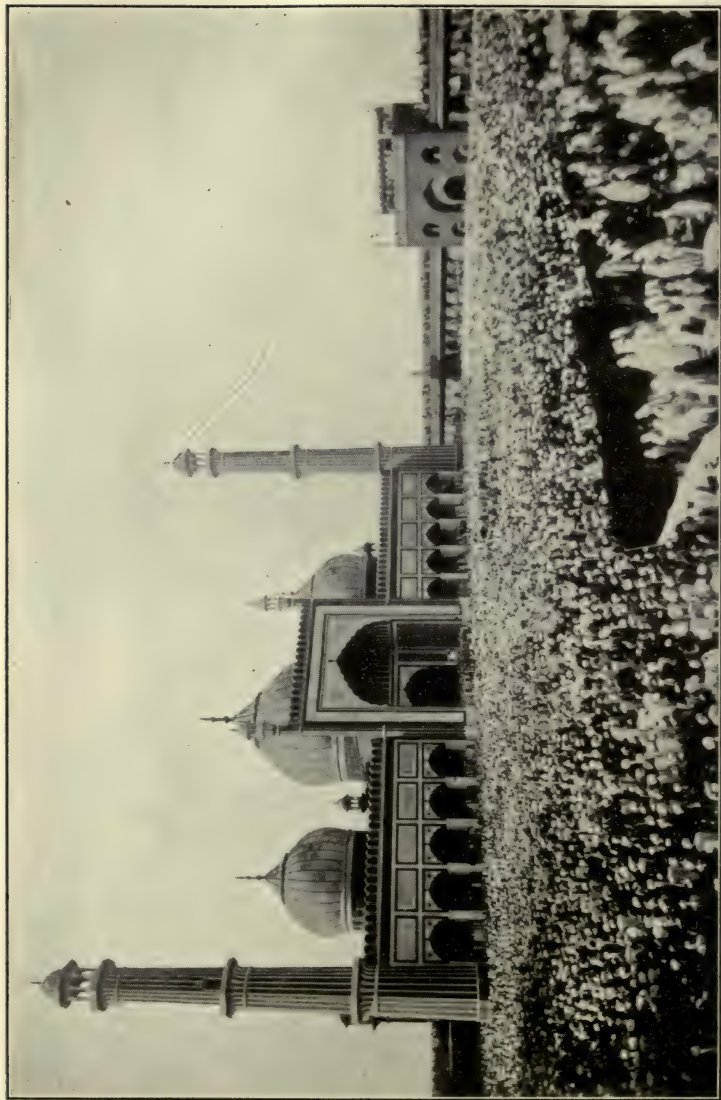
(3) "India Witness," July 23rd, 1912.

(4) Year Book of Missions in India, 1912, page 77.





THE MOHURRAM PROCESSION—INDORE



MOHAMMEDANS AT PRAYER. DELHI

Transmigration, Karma and the Illusory nature of the world, but it is riveted still more closely into a system by the reverence shown to the Brahmans. Their authority is well nigh absolute, and the curse of a Brahman is feared more than anything else. To this may be added the reverence for the cow.

**Popular Hinduism.** Popular Hinduism thinks of the Impersonal Spirit as revealing himself under three forms which are known as the Hindu trinity (1) Brahmā, the Creator ; (2) Vishnu, the Preserver ; (3) Siva, the Destroyer. The worship of the first is of little importance. His work is completed and he receives little attention. Vishnu, the Preserver, appears in the world as an incarnation whenever the need calls for it. Nine times he is supposed to have appeared, and his coming once again is looked for. Of his incarnations, two are most popular among the common people. One of these is Rama, the hero of India's most famous epic poem, the Ramayana ; the other is Krishna, the cowherd, the tales of whose marvellous doings have laid hold on the popular imagination.

The worship of Siva is connected in the popular mind with the creative energy of mankind. His special emblem is often accompanied by the image of the Sacred bull, while in the temples of Siva will be found also an image of his spouse.

In regard to the members of the Hindu trinity, they all have a tarnished moral record. Their jealousy and sensuality and the impure stories of their deeds are corrupting and debasing the thoughts and the life of

the people of India. Modern Hinduism is without any motive power to purify and uplift India.

**Mohammedanism.** Among Mohammedans we find a much more definite creed, and its points of contrast with other faiths are more clear and explicit. It challenges Christianity, as a world religion. It claims to incorporate all preceding revelations, even Christianity, and to be the true and final revelation of God. Their sacred Book, the Quran, "is believed to be the word of God in the sense that every word, jot and tittle is a matter of divine revelation, the angel Gabriel having copied it from the original, inscribed upon the Preserved Table kept under the throne of God, and committed it to Mohammed who thus became the mouthpiece of God." . . . "The faith of the Muslim is summed up under seven heads, as follows : 'I believe in God, in the Angels, in the Books, in the Apostles, in the Last Day, in the Decrees of the Almighty God, both as respects good and evil, and in the Resurrection after death.' . . .

"Faith in God is not only belief in His being as a Personal God, but especially in His absolute unity. It excludes all plurality of persons in the Godhead, and repudiates every suggestion of Incarnation, and therefore rejects the Christian doctrines of the Holy Trinity and the Eternal Sonship of Christ."\*

NORE—No attempt is made in this chapter to deal with the reforming sects that have sprung up within Hinduism, and Mohammedanism, especially within recent times. In many cases they are the fruit of the impact of Christian ideas on the teachings and practices

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\*"The Year Book of Missions in India, 1912," page 113ff.



of these religions, and are to be welcomed as evidences of an awakening religious spirit. A study of the Reform Movements would require a much fuller treatment than is possible in this volume. The subject is fully treated in "Modern Religious Movements in India," see Bibliography.



**CENTRAL INDIA AND ITS PEOPLE**

"I have found in every page of the book of my experience clearest evidence of the fact that human nature is the same in the East as in the West, that when we get below the surface we find that the desires and affections, the needs and capacities of men, are practically the same. And my experience tells me that the power of the Spirit of life in Christ Jesus to cheer and purify the lives of men, and to elevate and transform their characters, is the same in India as in England. There may be flashes of light here and there in exceptional cases, but it is darkness that prevails among the non-Christian peoples whom I have known ; and there is nothing more beautiful than to see the Light of the Gospel breaking in on this darkness, not among the educated and more influential classes alone, but among the poor and depressed. I could tell of bright and worthy Christians in the humble homes of India, just as I could tell of them among the humble homes of the villages and glens of my own land."— (Among Indian Rajahs and Ryots, pp. 268-69, by Sir Andrew Fraser.)



## CHAPTER III.

### CENTRAL INDIA AND ITS PEOPLE

**Location and Area.** Central India is the name of a political division or "Agency"—a collection of Native States under the supervision of the Agent to the Governor-General in Central India, and may be said to consist of two large detached and irregular blocks of country lying partly across the centre of the great Peninsula of India. The term "Central India" was formerly applied to the old geographical district of Malwa only, but since 1854, when the Eastern block of States was added to Malwa to form the Central India Agency, the name was applied to the whole tract.

Central India is bounded on the North-east by the United Provinces of Agra and Oudh. On the East and along the whole length of its Southern border, lie the Central Provinces; the South-western boundary is formed by Khandesh, the Rewa Kantha Agency, and the Panch Mahals of Bombay; while various states of the Rajputana Agency enclose it on the West and North. The total area of this tract is 77,367 miles, more than  $2\frac{1}{2}$  times the area of Scotland, or slightly less than one-fifth the area of Ontario, and has a population of just over nine millions.

**Area Occupied.** The Canadian Mission has confined its operations to the Western Group of states and has roughly defined its Eastern boundary at  $76^{\circ} 30''$  E. longitude. Within this area there are approximate-

ly 30,000 square miles, 12,000 towns and villages, and a population of considerably more than 3 millions. No other Protestant Mission is at work in this area and its evangelization is the special care of the Presbyterian Church in Canada, in co-operation with the Indian Church.

**Physical Features.** This area is for the greater part an undulating plateau, with an average elevation of 1,600 feet and rising in places to over 2,000. It slopes gently to the north and its rivers drain into the great river systems of the Gangetic plain. In the South, draining the plain at the foot of the Vindhya Mountains, flows the sacred Narbadda, which can be forded with difficulty, and only in the driest season of the year ; while in the Monsoon it is a resistless torrent, rising from 30 to 40 feet above its normal level ; but on account of its deep-cut channel, doing little damage to the adjacent country. Almost all the other rivers are worthy of the name only during the rainy season. For the rest of the year they are only winding ravines, strewn with boulders or white sand, with here and there pools of stagnant water. The scenery of the plateau is not lacking in beauty. The monotony of the vast rolling plains is relieved here and there by curious flat-topped hills, which appear to have been all planed off to the same level by some giant hand. Broad winding belts of palm trees indicate the existence of watercourses, while clumps of green trees thickly dotting the landscape mark the sites of villages or wayside wells. The fertile black cotton soil, with which the plateau is covered, bears magnificent crops, and

the tract is well cultivated. Where no grain has been sown the land is covered with luxuriant grass, affording excellent grazing for the large herds of cattle which roam over it. During the rains, the country presents an appearance of unwonted luxuriance. Each hill clothed in a bright green mantle, rises from plains covered with waving fields of jowar,\* corn, and grass, and traversed by numerous streams, filled from bank to bank. The luxuriance, however, is but short-lived, and within little more than a month after the conclusion of the rains, gives place to the monotonous dusty yellow color which is so characteristic of this region during the greater part of the year. Later this is relieved by the broad patches of gram or pulse, and wheat, and cotton, the growth of which has increased so greatly during recent years.

**Irrigation.** Irrigation is almost entirely from wells and tanks, or artificial lakes, the latter formed by building great banks or retaining walls of masonry and mud, wherever there is a suitable area ; and for the most part the farmers have to depend on the rainfall which begins usually early in July and continues with occasional breaks till the end of September, the yearly average being about 30 inches. And how it rains ! Bullen's description of rain in the tropics, "an ocean out of which the bottom occasionally falls," is not absurdly inaccurate. Eleven inches in one day has been recorded, but this is unusual. The constant beating of huge drops of rain on the mud walls of the

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\*A species of millet which is the staple food of most of the common people.

houses of the poorer classes causes many a collapse with its consequent discomfort and suffering.

**Seasons.** There are three distinct seasons in Central India. The Rainy Season is followed by the Cold Season, which lasts from October till the end of March. During these months India is a delightful land. Advantage is taken of the coolness and the continued dry weather to make extensive tours all through the District, the missionaries sometimes going one hundred miles from the Central Stations and preaching in hundreds of villages. It is the season, too, of the globe-trotter, and of the annual migration of visitors from the colds and mists of the winters in the Western lands to the clear and sunny but cool climate of India. Unfortunately they see India only at her best. They rush from place to place, seeing the architectural beauties and getting only a side glance at the real India from the train windows, and hasten home again with the first breath of the Hot Season ; but they have not seen, and do not know India. They should spend at least a full year in the East.

Next comes the Hot Season, from April till the rains break in July. This is the time when man and beast "ease off" and even Nature seems to sleep. The hot wind blows continually, parching throat and nostrils. The farmer leaves his fields in the heat of the day and sleeps in the welcome shade of the village trees, or under the tiled roof of his little verandah. Even the birds seek the denser shades and sit with wings half drooping and beaks expanded waiting for the cooler hours of the evening.



But there are compensations. Some of the most brilliant and gorgeous of the jungle trees and shrubs choose this season to delight the eye with their beauty and to spread abroad their fragrance. Other trees at this season cast away their old garments, and put on a coat of the most brilliant and delicate green.

**Means of Communication.** Western Central India is only fairly well equipped with means of communication. A metre gauge railway goes through from North to South ; and from East to West the broad gauge main line from Bombay to Delhi traverses the field. Two other short lines connect with these. Well built macadamized roads connect all the larger centres, but a great deal of the traffic has no other outlet than over the "trails" or country roads which in the wet season are impassable, and the rest of the year, abominable—until one gets used to them. The Telegraph and Postal systems of India are worthy of all praise. Most of the larger centres of Central India have these facilities, and new branches are constantly being opened.

**Early History of Central India.** Much of the early history of Malwa is shrouded in darkness and fable. The District is noticed as a separate Province about eight centuries and a half before the Christian era, and the name of a Bheel chief emerges from the mists. It is believed that this now despised race enjoyed extensive power in this part of India at a very remote period. "The original prestige and power of the Bheels, linger as a memory in a custom observed in the Rajput State of Udaipore. When a new Rana ascends

the throne, his forehead is marked with blood from the great toe of a Bheel."†

Nearer the time of Christ, the history becomes more definite, and we read of the famous Hindu King, Vikramaditya, who has given the era which is at this day in general use over a great part of India. It is computed, like the Christian era, by the solar year, and commences fifty-seven years before Christ. Like Solomon in Israel, this famous prince is said to have raised the Hindu Monarchy to a degree of splendor unknown before, while at the same time encouraging Arts and Learning. The capital of his kingdom was the city of Ujjain, which is said to have more undoubted claims to remote antiquity than any other inhabited city in India.\* Later the capital was transferred to Dhar where it remained till the Mohammedan conquest of Central India, early in the fourteenth Century, when it was ruled by Viceroys appointed by the Emperor of Delhi. About the end of that century, one of these, Dilawar Khan Ghori, taking advantage of confusion in Delhi, made for himself an independent kingdom in Malwa, and fixed his capital in Dhar, which still preserves, in the ruins with which it is surrounded, the history of this change. The materials of the finest temples appear to have been used to make palaces and mosques for the new ruler. It was not long, however, before the capital was removed from Dhar to Mandu

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†The Redemption of Malwa, page 26.

\*"Ujjain is one of the seven sacred cities of India, not yielding even to Benares in sanctity. . . . It is also the first meridian of Longitude of the Hindu geographers."—Imperial Gazetteer of India, Central India, page 189.

# INDIA



POLITICAL MAP  
Showing Native States (dark coloured), and British India (white)



*Cotton Cart.*



# AGRICULTURAL INDIA

(1) A Field of Jowar. (2) Load of Cotton. (3) A Country Scene



only a few miles distant and picturesquely situated on the very edge of the Vindhya mountains. The magnificent ruins of this old city attract many visitors and not a little has been done, chiefly by Lord Curzon, to preserve its mosques and palaces from further destruction.

Although the Mohammedan monarchs of Malwa attained to great power and influence, they never completely subdued the Rajput princes and petty chiefs in their vicinity, but rather pursued, with these valiant Hindus, the policy of compromise, being content with a nominal submission and moderate tribute with military service. Nor did the Mohammedan occupation of Central India disturb greatly the social institutions of the mass of the people, whose unit is **the village**, an independent and distinct community ruled by its own officers within its own limits.

**Modern History.** With the decay of the Mohammedan power in the eighteenth century, Central India was invaded by the warlike Marathas from the south. At the same time the Pindaries, plundering hordes of disbanded soldiers from the north, swept over Malwa ; while the Bheels came forth from their hill retreats, whither they had been driven by centuries of oppression, and raided the villages of the plains. In the early years of the nineteenth century, the confusion had reached a crisis. Several soldiers of fortune had carved out kingdoms for themselves, conspicuous among whom were the Maratha chiefs, Holkar and Scindia. But these did little to establish settled forms of government, sometimes sending out large military detach-

ments to collect the revenue. All feeling of security was gone and the land was wasted by its oppressors. At last the British Authorities, in 1817, gave Lord Hastings, the Governor-General, authority to intervene, and rapidly forming alliances with the Native Chiefs who would accept his advances, he sent three divisions of his army which closed in on Central India. The opposing forces numbered no less than 150,000 troops with 500 cannon, but in the course of four months this formidable armament was utterly broken up.\* The robber bands were extirpated. The various chiefs were confirmed in the possession of the lands that they held, and a feeling of substantial security was diffused through Central India. Save for some minor disturbances and the uprisings of the Mutiny in 1857, there has been since 1820 an era of peace and prosperity in Central India.

**Peaceful Years.** The general settlement effected among the Central India States at the close of the Pindari war has continued with few changes till the present. There are over 140 States and Estates in the Agency, which range in size from Gwalior, with 25,000 sq. miles (larger than Nova Scotia and P. E. Island combined) to small holdings of only a single village. These do not all stand in the same relationship to the British Power. Some of the larger ones, such as Indore, Gwalior, and Bhopal, are known as "Treaty States" which have entered into direct Treaty relationships with the British. Others are known as "Mediatized or Guaranteed." Agreements between certain small

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\*Imperial Gazetteer, page 24.

States and more important ones claiming authority over them, were arranged through British Mediation. The conditions under which these smaller States are "Guaranteed" in their rights vary in almost every case.

**Native State Defined.** The term "Native State" has been defined by Sir William Lee-Warner as "a bit of foreign territory in the midst of the King's Dominions." But the relationship is closer than this indicates. Native States, as distinguished from British India, are directly governed by Indian Princes, but under the oversight of the British Government.\*

British Courts of Law have no jurisdiction in these States, or over them, so far as the general population is concerned. Britain does not ordinarily interfere in matters of internal Administration. The British Government limits the number of troops which any State may maintain. Their rulers are held responsible for the good government of their States.

**Area of India under Rule of Native Princes.** About one-third of the area of India is made up of these Native States, and it is to the honor of Britain that she has sought, even in the face of great difficulties at times, to preserve the integrity of the States, and be faithful

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\*Sir Alfred Lyall, in his "Rise and Progress of British Dominions in India," page 295, says: It became the universal principle of public policy that every State in India (outside the Punjab and Sindh) should make over the control of its foreign relations to the British Government, should submit all external disputes to British arbitration, and should defer to British advice regarding internal management so far as might be necessary to cure disorders or scandalous misrule. A British Resident was appointed to the Courts of all the greater Princes as the agency for the exercise of these high functions."

to the principle laid down in the Despatch of 1860 which says : "It is not by the extension of our Empire that its permanence is to be secured, but by the character of British rule in the territories already committed to our care, and by showing that we are as willing to respect the rights of others, as we are capable of maintaining our own."\*

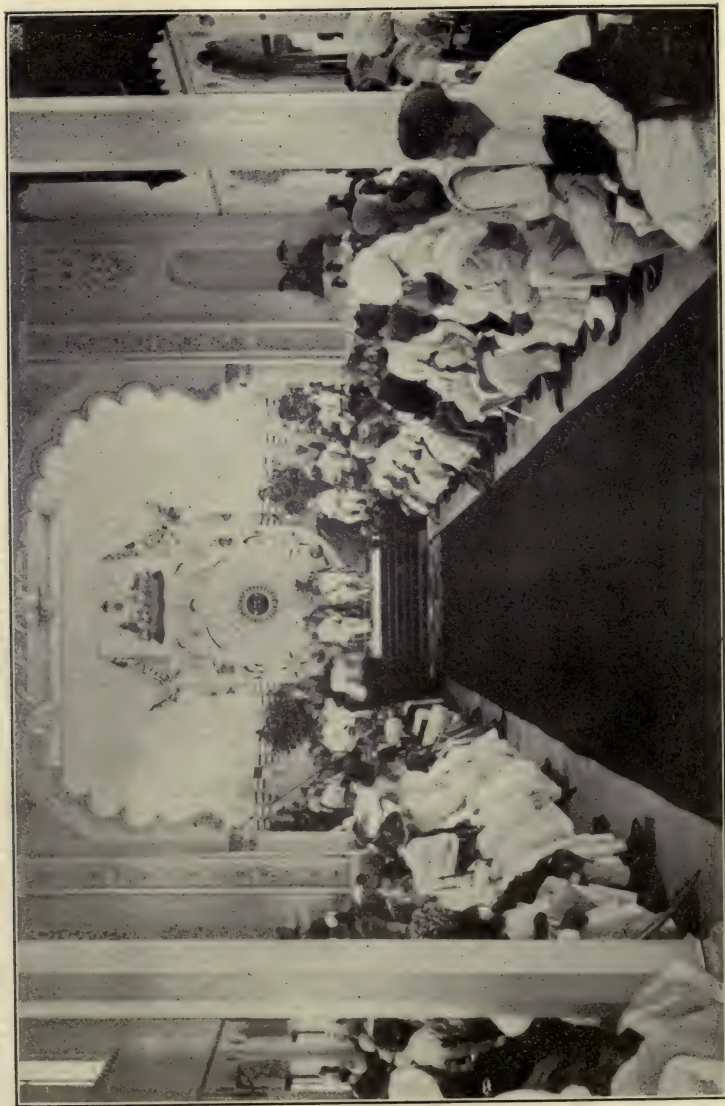
**Method of Administration.** The Chiefships and Estates of the Agency of Central India, are divided into several groups, called "Political Charges," with each of which is associated a Political Officer who represents the British Power and who is under the authority of the Agent who resides in Indore. He, on the other hand, is the medium of communication between all the States and the Government of India through the Foreign Department.

A glance at the map of Central India shows a bewildering net work of boundary lines. One State may have its territory scattered in a score of places, while the intervening areas will represent isolated sections of several other States, while here and there will be a bit of British India. It will readily be understood that administration under such conditions is a difficult matter. The points of contact are many. In dealing with disease and famine, in bringing to justice fugitive criminals, and in all schemes for the welfare of the public, the cordial co-operation of the States with each other and with the Supreme Power is essential. Absolute non-interference is impossible, and where it is necessary, pressure has to be wisely exercised ; but it

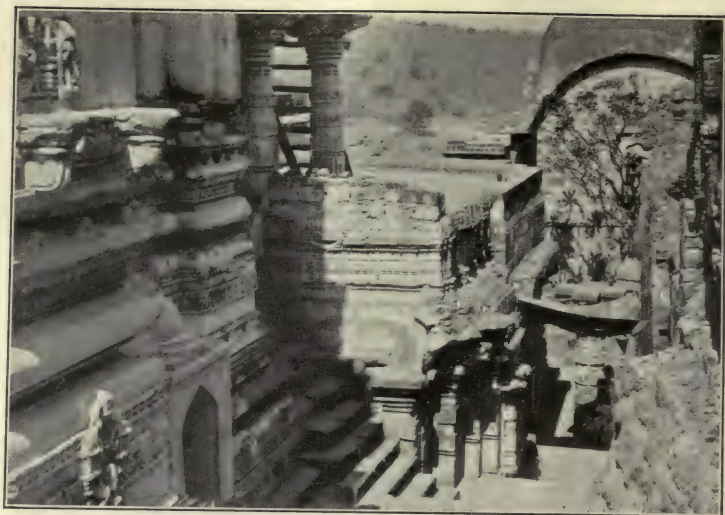
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\*Quoted in "The Citizen of India," page 65.

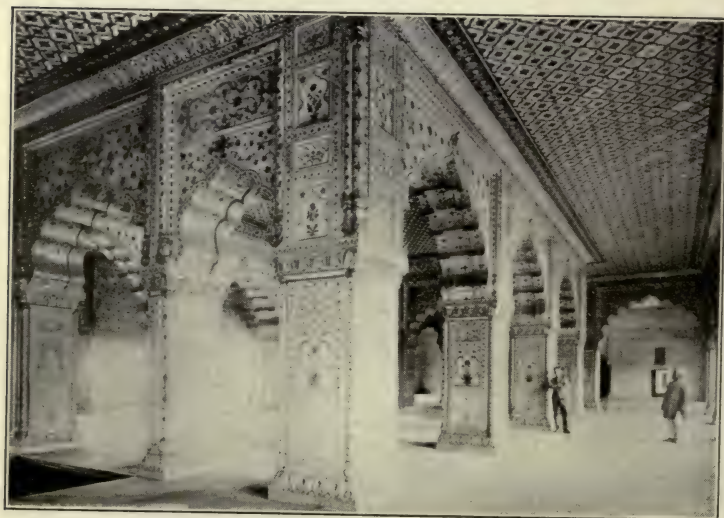




A STATE FUNCTION—DURBAR



TEMPLE ARCHITECTURE



HALL OF AUDIENCE OF MOGHUL EMPERORS—DELHI

has been found possible to combine these diverse elements into one Political System.

**Mutual Advantages.** The mutual advantages to the Empire and to the Native States of the continuance of the present relations between them has been thus summed up by Sir William Lee-Warner :

“The States are a permanent object-lesson of the faithful adherence of the Indian Authorities to their engagements. They also enable the people of India to compare the results of various systems of administration. Those who are curious to learn whether population, education, commerce, and industry increase more rapidly under one system of Government than under another, can answer this question for themselves. The British Government at present contributes more to the States than they contribute to the welfare of British India. The cost of the naval and military defence of the Empire, the upkeep of the Ports and Dockyards, the main weight of expenditure on Railways, and the expense of Imperial establishments which benefit the whole of India, are borne almost entirely by the British Provinces. The small payments which some states make under treaties more often represent a commutation charge for expenses of which they have been relieved, than a contribution towards their share of protection from a foreign foe. But the Princes and Chiefs relieve the British Government not merely of the cost of their local administration, but also of other civil responsibilities. So long as the Chiefs are, in the words of Lord Canning, ‘loyal to the crown, and faithful to the conditions of the treaties, grants, or engagements

which record their obligations to the British Government,' they have nothing to fear from their powerful protector. All observers testify that under British advice great improvements have been effected in the administration of the States, and all friends of India look forward to the continuance of the union, and to the growth of a friendly rivalry between the officers (of the Emperor) and the Princes of the States in promoting the prosperity of their respective subjects. The British have brought from the far west to the east new ideas of freedom and toleration. It may be hoped that in the best governed of the Native States, the new spirit will mix with the life of the Indian people, and that we shall learn from them what changes are best adapted to eastern habits."\*

**Internal Administration.** The internal administration of the States varies, but most Chiefs exercise their authority through a Dewan, or Minister. In Gwalior the Maharajah himself presides over an Administrative Board made up of the Heads of Departments. In Indore, the Maharajah has a Prime Minister, assisted by a Council, whose separate members control Finance, Settlement, Revenue, and other departments. In small States an Indian Minister is usually placed in charge, and in cases where gross maladministration occurs, or where the Chief, is a minor, the control is vested in the Political Officer, who is assisted by a council, or it may be, some one special Officer.

**Diversity Among India's Peoples.** There is great diversity among the people of India. They have no

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\*"The Citizen of India," page 75.



common origin. They differ in personal appearance, in religious beliefs, and social customs. They are a heterogeneous mass of tribes, races, and tongues, and only the widest generalizations are possible in describing them. Perhaps Central India more than other parts shows this mixed character because of the diverse races who have invaded its borders. For purposes of study, however, the classification given by Sir Wm. Hunter may be followed.\*

**Classification. 1. The Non-Aryans.** These represent the aboriginal races who inhabited the land before the incursions of the light-colored Aryans from the north. They now inhabit chiefly the hilly tracts, or may be found on the plains as servants in the villages, or as wanderings bands of marauders, jugglers, etc. The aborigines in Western Central India are mostly Bheels. Formerly they were a wild lawless race, but the kindly treatment of the British Government as represented by such noble Christian men as Sir James Outram in earlier days, and Capt. DeLassoe and others in later times, has won the confidence of these people. Drunkenness and theft are their outstanding vices, but they have noble qualities, and are as a race truthful and loyal and faithful to their friends. They have been treated with such contempt by their Hindu neighbors, and have for so long been oppressed and compelled to work for others, that habits of industry are not easily learned. But when once their confidence is gained, efforts for their intellectual and material improvement meet with most encouraging response.

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\*"The Indian Empire," page 51.

Thus far they are not much influenced by their contact with Hinduism, but the Hinduizing process is going on and they are **now** much more susceptible to the ennobling influences of Christianity than will be the case a few years hence.

**2. The Aryans.** The Brahmans and the Rajputs pride themselves on being the purest descendants of the Aryan stock which came into India. But it is doubtful if in India, in spite of its rigid caste, there is such a thing as pure Aryan blood. There have been too many influences tending towards fusion to leave any room for pride of racial purity. The Brahmans enforce their claim to supremacy by the assertion that their race issued from the mouth of Brahma, and they claim the right to be the sole teachers and priests of the people. The Rajputs, who sprang from the arms of Brahma, claim to be "the sword of the Hindu faith." They are the warrior caste. The Brahmans number about 13% of the population, and a large proportion of them are engaged in agriculture. They are subdivided into several sects, which refuse to intermarry or even to eat with each other.

The Rajputs form an important section of the population of Malwa. Some of the reigning Princes are of this race, and many of the petty landowners. They are proverbially hospitable, but now that their ancestral occupation is practically gone, many have fallen victims to drunkenness and other vices of an idle life.

The Parsees are non-Indian Aryans of Persian origin, who came to India in the eighth century to avoid persecution by the Mohammedans. In Malwa they



A BUSY RAILWAY CENTRE—RUTLAM



A BIT OF THE JUNGLE



REV. J. FRASER CAMPBELL, D.D.



MRS. CAMPBELL

OUR PIONEERS



are few in number, scarcely more than 1,000, but are an influential element in the community. In religion they claim to be worshippers of the one God, the Creator, whose appropriate symbol is fire, hence they are required to face some luminous object when worshipping. Hindus give a similar excuse for the use of images in their worship—it helps to keep the mind fixed upon the spiritual reality. Alas, the opposite effect is produced and men “worship and serve the creature more than the Creator, who is blessed for ever.”

**3. The Mixed Hindus.** For a description of this and the remaining class, the Mohammedans, one cannot do better than quote from Dr. Wilson’s “Redemption of Malwa” :\*

“To this class, which has grown out of the Aryan and non-Aryan races, belong the great mass of the people of Malwa. It embraces elements as far removed from each other as the merchant and the sweeper. The banias or merchants claim to be Vaishyas, sprung from the legs of Brahma, ‘twice-born’ and entitled to wear the sacred thread. The low caste, or ‘once-born’ had their origin in his feet and were destined to serve.

In these mixed peoples, the leading principle of division into caste is found in occupation. Each employment has become a separate caste, and at the same time a sort of trade guild and religious sect. Each division has its own social laws, customs, religious rites, and practices, and hence one exercises little social or moral influence on another.

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\*Page 27, ff.

The more important castes among the middle class Hindus are shopkeepers, farmers, cowherds, gardeners, carpenters, and artisans of all sorts. At the low end of the scale, and treated as unclean, are the leather workers, and scavengers—the Chamars, Mangs and Bhangis. In almost every village there will be found a Brahman family to transact with the gods, and ward off the evil influence of demons by securing the due performance of religious rites ; a Bania or two to supply grain, spices, tobacco and to make loans ; a carpenter to make and mend ox-carts, yokes and ploughs, as well as door frames for houses ; a blacksmith to make and sharpen picks and spades ; a potter to fashion on his wheel jars and bowls and cooking vessels ; a confectioner to provide the sweetmeats which the vegetable and grain-eating Hindu so dearly loves. The Chamar families, too, are needed to remove the hides from dead cattle, to make and repair shoes and leather water-bags; and the sweepers to remove things unclean, so that the higher castes may retain their ceremonial purity. In the larger villages and towns artisans and menials in greater number and variety work for the well-being of the whole community, and each caste, whatever its rank in the scale may be, proudly maintains its own caste purity. Caste has come to mean as much for the Bhangi (sweeper) as for the Brahman. This peculiar organization in which caste and employment are closely blended, makes the individual helplessly dependent on the community of which he forms a part.

**Jains.** They are found in large numbers in the chief commercial centres of Malwa, and have in their hands

... the banking operations and the chief financial transactions of the country. In religion they are akin to the Buddhists. They deny the existence of God, or of any god. They reject the Vedas and regard the universe as under the control of "Karm" or Fate. They trust their future to their own actions according to the law, "as you sow, so shall you reap." They manifest a scrupulous regard for animal life, and build hospitals for sick animals. At night a gauze screen is placed over their lamps to prevent helpless moths from destroying themselves in the flame. Their temples are large, elaborate and costly, the finest in Central India, erected to the memory of ancient sages whom they adore as men who have "crossed the ocean of existence." Of all the people of India, none is more irresponsible to the Gospel.

**4. Mohammedans.** About one-twentieth part of the population of Central India is Mohammedan. This element has been contributed from several sources. Some are descendants of the Court and armies of the Moslems who long ruled the country, and some are villagers whose ancestors were converted to the faith of the prophet. Bohra merchants of Arab extraction came in from Gujerat. These are found mainly in the large towns, as tinsmiths, dealers in European articles, and second-hand goods. The Mohammedans in Malwa are little given to agriculture. They are employed in subordinate positions in the Native Governments, or follow weaving, dyeing, transporting goods, etc. The lower classes among them have been much influenced by Hinduism, and are given to the worship of saints, or

Pirs, and burn lights and make offerings at their whited sepulchres, and even join in Hindu worship and festivals."

This is the people among whom the Presbyterian Church in Canada has chosen to send its representatives to preach the Gospel. How different from ours is their political and social atmosphere ; yet there are points of similarity to our own great Dominion. (1) Central India's wide stretching plains, where the vast majority of its people are tillers of the soil, are in appearance, if not in extent, not unlike the vast plains of our West where agriculture is the mainstay of the people. Indians, like Canadians, are an agricultural people. (2) The wide diversity of religious beliefs, and the variety of her peoples, are not unlike the picture that Canada presents with her multitudes drawn from the many nations and languages of the whole world. The problem of the church in each is similar. It is to draw together in the fellowship of Christian life and service the diverse peoples separated by religious and racial prejudices, and to bring in the Kingdom of Christ which is righteousness and peace and joy in the Holy Ghost.



BEGINNINGS  
or  
FIRST TWO DECADES OF THE MISSION'S  
HISTORY

“Only like souls I see the folk thereunder,  
Bound who should conquer, slaves who should be  
kings,—  
Hearing their one hope with an empty wonder,  
Sadly contented in a show of things.

Then with a rush the intolerable craving  
Shivers throughout me like a trumpet-call,  
Oh to save these ! To perish for their saving,  
Die for their life, be offered for them all !”

—F. W. H. MYERS.

(Paul's feelings as he faced a crowd)

“It is grand to be here, such opportunity ! Such  
need !  
Such work ! Oh, to be prepared for such a privilege !”

—GEORGE MENZIES, M.D.

## CHAPTER IV.

### BEGINNINGS

or

### FIRST TWO DECADES OF THE MISSION'S HISTORY

#### IN CANADA

**Awakening of Interest in Canadian Churches.** Previous to the Presbyterian Union in 1875 the Churches in Canada had begun to recognize the claims of the Indian Mission field, and to share in its Evangelization.

A "Juvenile Mission and Indian Orphanage Scheme" was inaugurated in the Synod of Canada in connection with the Church of Scotland, as early as 1856. The attention of the Synod was that year called to the work of Supporting and Training Indian Orphans carried on by the Edinburgh Ladies' Association for Female Education in India. Previous to this, some congregations were supporters of the Association, and now the Synod adopted the Scheme as one which would appeal particularly to the Sabbath Schools of the Church. This "Juvenile Mission" continued as a stimulus and blessing to the Churches until 1884, when it was discontinued.

Besides the support of children in the Orphanages, which were managed by the Scottish Association, the

support of separate schools for girls in India was undertaken and provided for by the contributors to the Juvenile Mission. "The Canadian School was opened in Calcutta on the first of September, 1858....a day ever memorable from the proclamation which transferred that vast Empire from the sway of a Company to the Christian Government of our Gracious Queen. Under the Divine blessing the effort has proved eminently successful. In a Mohammedan suburb of Calcutta a neat house was found, over which the hitherto unknown name of 'The Canadian School' has been inscribed, and, the services of an excellent Christian and his wife having been engaged, the day school for girls was soon filled to its utmost capacity. Similar schools were afterwards opened with encouraging prospects and satisfactory results."\*

The Eastern Churches further extended their work in India in 1874 when the Synod of the Maritime Provinces sent to Madras a lady missionary, Miss Johns, to take part in Zenana work. Her entire expenses were borne by the congregation of St. Matthew's Church, Halifax. But soon after her arrival, this accomplished and devoted lady contracted a serious illness which necessitated her return, and which terminated fatally in April, 1876. Moreover, on the eve of the Union, the Synod of the Maritime Provinces designated a missionary, Rev. J. Fraser Campbell, to labor among the English-speaking natives of Madras, but he did not leave for India till after the Union.

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\*Gregg's Short History of Presbyterian Church in Canada," page 128.



In the Western Section, the attention of the Churches was first turned towards India in 1854, when Dr. Duff of Calcutta visited Canada, and by his fiery eloquence stirred the Churches to a recognition of their responsibility to the Great Eastern Dependency. An attempt was made to begin a Mission there, but no Canadian minister could be found for the work. The late Rev. John Laing, D.D., then minister at Scarboro, was offered the appointment, but his congregation pleaded for his retention, and his Presbytery refused to release him. An appeal was made to Scotland to lend a man, and this was more successful. The Rev. George Stevenson, with his wife, were sent out that same year as the representatives of the Free Church in Canada. On the recommendation of Dr. Duff they settled in Bancoorah, Bengal. But after a short time, a violent outbreak of cholera, followed by the terrible mutiny of 1857, so interfered with the success of the work that the missionaries resigned and the Mission came to an end. The fires of missionary enthusiasm had, however, been kindled, and, as is invariably the case, the Home land reaped the benefit for work was then begun among the North American Indians, the Rev. James Nisbet being designated to this work in 1862.\*

**Pioneer Missionaries and Selection of Field.** It was fifteen years before interest in India was again revived in the West ; and, as has happened so often in the history of Missions, it was the women of the Church who were instrumental in the reawakening of interest. Two young ladies, Miss Fairweather and

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\*Vide Missionary Pathfinders, page 87.

Miss Rodger, offered themselves for work in India. They were accepted and sent out in 1873, to work, however, in connection with the Mission of the Presbyterian Church (North) of the United States.

When the Union of the Presbyterian Churches took place in 1875, Mr., now Dr., Campbell, the Synod's appointee, was accepted; and the following year, Rev. J. M. Douglas, minister at Cobourg, was appointed; these two being the first ordained missionaries to be sent out by the newly formed Presbyterian Church in Canada.

#### ON THE FIELD

Mr. Campbell reached India in December, 1876, and was followed shortly by Mr. Douglas. The former went to Madras, where for a few months he worked among the English-speaking Indians. Mr. Douglas visited the American missionaries to confer with them about the work. Little had as yet been done among the "Native States" of India and the great irregular block of territory known as "The Central India Agency" was as yet unevangelized and practically untouched. This was the field which the Canadian Church hoped to be able to enter, and on January 25th, 1877, Rev. Mr. Holcomb, of the American Mission, with Mr. Douglas, arrived in Indore, the chief city of the Western part of the Agency, and the capital of Holkar State, and remained for a short time to assist in opening up work. Mr. Campbell came up from Madras in July and began work in Mhow, a military Cantonment\*

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\*A town, or part of a town, where troops are located, and which is under military authority.

thirteen miles distant. Before the end of the year Miss Forrester and Miss McGregor, with Mrs. Douglas and children, arrived from Canada. The two ladies who had previously come out had already joined the Mission, and the end of the year 1877 saw work well begun ; at Indore by Mr. and Mrs. Douglas, Miss Fairweather, and Miss McGregor ; and at Mhow by Mr. Campbell, Miss Rodger, and Miss Forrester.

**Unfurling the Banner ; Previous Efforts by Cowley Fathers.** Thus was the banner of Jesus Christ unfurled in Central India. It was pioneer work. Previous to this, almost nothing had been done for the non-Christians of Central India. The Military Chaplains confined their efforts generally to their fellow-countrymen. The Cowley Fathers had, some years before, visited Indore City, and remained for a time. They lived in a native house and largely conformed to Indian manners and style of living. Their leader, Father O'Neill, who is described as a character of rare saintliness, died of cholera and the Mission ceased to exist.

The famous Brahman convert, Rev. Nehemiah Goreh, had toured through part of Central India, and had visited Mhow and Indore, where he lived for a time with Father O'Neill ; but when our missionaries arrived they found the field unoccupied and unevangelized ; and, while other parts of Central India have since been entered by other Missions, ours to-day is the only Protestant force working in a solid block of territory larger than Scotland.

In February, 1879, Miss Forrester and Mr. Campbell were married ; and in the end of the same year, Rev. and Mrs. John Wilkie were sent out and settled in Indore. At the same time, the Mission Council was formed for local administration. For four years no further reinforcements came from Canada. Some changes took place in the personnel of the staff, and these, with the subsequent additions and other changes, are indicated in the "list of Missionaries" in appendix "A." The publication of this History marks the completion of almost four decades of work in Central India by the Presbyterian Church in Canada.

**An Epochal Year in the Mission's History.** For convenience in study the history of the Mission may be divided into two almost equal periods ; yet the division is by no means an arbitrary one, for the year 1897 was, in some respects, epochal in the Mission. Initial difficulties had been largely overcome, and during the two preceding decades, almost all the phases of missionary work had been established. The mere enumeration of them shows how complete were the plans laid for Central India's evangelization. **Evangelistic** work was constantly carried on in its varied phases. **Medical** work had proved itself invaluable as the hand-maid of Evangelism, and had won the hearts of the people. **Educational** work was well distributed through Primary and Anglo-Vernacular Schools. In Mhow, a High School\* for boys, and in Indore also a High School and Arts College were well established. **Theological**

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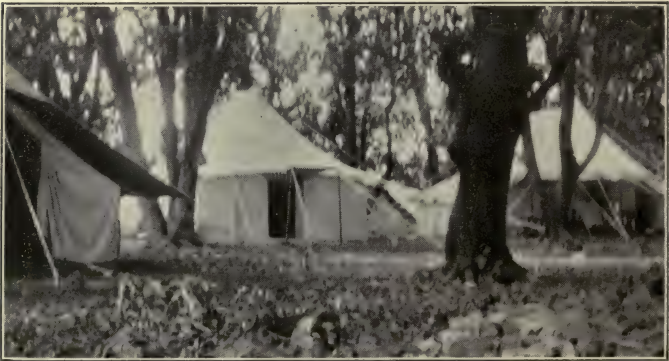
\*Since closed, owing to the pressure of other work and also to the centralization of High School work at Indore.





(1) REV. NEHEMIAH GOREH, FAMOUS BRAHMAN PREACHER

(2) MISSION CHURCH AND SCHOOL—MHOW



ITINERATING

1. THE START.

2. A SHADY GROVE.

3. THE CAMP

**Training** was provided for by the Presbytery. **A Press** had, from the very first, been constantly kept running. **Normal Classes** for teachers had been in existence for two or three years. **Industrial work** was begun. A class for the **Blind** had been opened ; and provision made for **segregation of lepers**, who were numerous in all the larger centres, and were a public menace. The initial steps had been taken for work among the **aboriginal tribes**—the Bheels. In five out of the six centres occupied, **organized congregations**, with elders and deacons, had been established ; and the annual gathering of the Christians of the whole field in Convention, or **Mela**, for conference and mutual inspiration, had become a recognized feature of Church life. Some of these phases of work have been modified since.

**Changes in Administration.** The year 1897 marked also an important change in Mission Administration. In that year the Zenana missionaries (who previously had been in the Mission Council) were formed into a "Women's Council" with control of their own funds, while the male missionaries became a Finance Committee (later called the "Mission Council") for the administration of other funds from Canada, and the Presbytery was expected to discharge more fully its own proper functions.

**Trying Experiences.** This year was epochal in another respect. The Mission had for the first time to face the awful spectre of famine, accompanied by its dread consort, cholera, together with other diseases. The strain was particularly severe in the Eastern part of the Central India Agency, but a great deal of rescue work fell

to the lot of our Mission. So great a burden was laid on the Mission by the famine of 1897, and still more by that in Malwa two years later, that the whole work was profoundly affected. It was a year of crisis in the history of the Mission, not only on the field, but in relation to the Home Church. The Mission had just passed through one of those most harassing experiences, a "cut" in the allowances from Canada, which so cripples existing work and discourages the worker because of the indifference it too often indicates at the Home Base. Then came the wonderful outburst of sympathy when the news of the famine reached home, and, best of all, the definite association of scores of Christian men and women with Indian work in the support, for purposes of education and training, of the rescued orphans and widows.

### DIFFICULTIES

**Those Peculiar to Work in Native States.** Pioneer missionaries in the Native States have special difficulties to contend with as well as those which are common to missions everywhere. Authority is largely in the hands of the Indian Princes, and they sometimes look with suspicion on the advent of the missionaries, whom they consider to be associated somehow with the paramount Power. In Malwa, too, the chief Maratha princes had not forgotten their conflict with the British. The masses of the people were as yet but little influenced by the Western forces of civilization, which were noticeable in British India. New ground had to be broken in several forms of educational and philan-



thropic work, and the message of the Gospel was a strange new story to multitudes.

Of the physical inconveniences of these early days, the insanitary and uncomfortable dwelling houses and the lack of suitable buildings for school and medical work, there is no need to write. These have been repeated in greater or less degree with the opening of each new centre of work, and are accepted gladly as part of the fellowship of the Cross of Christ.

**First Converts.** For a time all went well with the Mission. Primary schools were opened, zenanas were visited, the Gospel was preached in bazars, and adjacent villages, and enquirers made their way to the missionaries' bungalows to discuss the new religion. A Printing Press was established, and it enabled the missionaries to spread the truth far and wide. Two Brahman youths of Indore named Sukhananda and Narayan Singh, of good social standing in families belonging to the Court, professed their faith in Christ, and asked for baptism. This was made the occasion of violent antagonism and opposition to Christianity, which developed in such a way as to threaten the very existence of the work in Indore and its expansion in other parts of the Agency. On the day fixed for the baptism of the young men, they were seized and taken before Maharaja Holkar and threatened with imprisonment. They fled to Bombay. Later Mr. Douglas met them at Borsad, Gujarat, where they were baptized. Thus the first fruits of the Mission confessed Christ at the peril of their lives. Caste is cruel to

those who dare to shake themselves free from its bondage.

**Principle of Religious Toleration at Stake.** Not long after this an order was issued by the Indore Durbar\* forbidding any Christian work in the State. Violence was offered to the preachers, and hindrances of various kinds were made. The issue raised was a momentous one for missionary work. It was the question of religious toleration in Native States. It seemed to the missionaries that the alternative was either, retiring from the field, or, seeking to gain for Christians that same toleration that was enjoyed by Hindus and Mohammedans alike in all the States of Central India. The British Government would not tolerate any attempt to violate this sacred principle in the case of Hindus and Mohammedans ; would it now be equally firm in the case of Christianity ? It was a principle guaranteed by Queen Victoria's famous Proclamation of 1858 (vide Appendix "D"). Widespread interest was aroused. Some of the secular papers bitterly criticized the missionaries. The religious press, ably led by *The Indian Witness*, the organ of the Methodist Episcopal Mission, championed the cause of freedom. The Calcutta Missionary Conference, at that time the most influential and active in India, took up the matter and sent a memorial to the Viceroy, urging others also to do the same. The appeal to the Secular Power was an appeal only for liberty to proclaim the Gospel, which is the primary duty of every Christian. If the Gospel is not proclaimed, if the Christian life is not

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\*The Supreme Council of the State.

constantly going forth in glad service for mankind, it cannot live. Christianity asks no favors but the common right to walk and breathe and express itself where it can help and uplift mankind.

**Toleration Secured.** The reply of the Viceroy, Lord Ripon, gave some relief ; but for a time the law of liberty was evaded, the native officials taking their cue from the Agent to the Governor-General at that time, who was unfriendly to Missions. The whole situation was later laid privately before Lord Dufferin, who had come from Canada to succeed Lord Ripon in the Viceroyalty of India. Not long afterward he visited Indore and took the opportunity not only of publicly showing his deep personal interest in the work of the Mission, but of impressing on the Local Officials, British and Indian alike, the necessity of allowing Christian Missionaries to do their work without interference.

**A Changed Atmosphere.** From that time forward the whole atmosphere was changed. Official opposition almost entirely ceased, and, on the contrary, the Mission received many tokens of goodwill from both officials and private citizens of Indore State. Perhaps the most marked was the grant, by the Dowager Maharani, of a splendid plot of ground, on which now stand the High School, College, and Women's Hospital.

### EVANGELISM

**The Supreme Aim of the Missionary.** Every true missionary is a preacher of the Gospel in season and out of season. Whether bending over the couch of the sick, or conversing by the wayside with the chance

acquaintance, or gathering about him the little groups of eager, bright-eyed school children, he remembers that he is there to represent Christ.

**Preaching.** Preaching in India has little in common with the methods in the Homeland. There are, however, some well trodden ways, according to which preaching is everywhere carried on. In the public squares of the larger towns and cities and in the mohallas,\* this work can be carried on in all seasons. It has many disadvantages. There are many interruptions. A dog fight near by, some shrill-voiced women quarrelling in front of their houses, the pungent odor of condiments being prepared for food, and countless other distractions, make the work exhausting for body and mind. But it is almost always possible to gather a crowd, and in it there are many who listen intently and quietly to a simple earnest presentation of the fundamental facts of human need and Divine Grace. After such preaching one longs to take the interested ones aside and talk privately about their heart longings. But there is no privacy in India. Unless the interested ones have the courage to come to the preacher's home for further instruction, there is little opportunity to follow up effectively the preaching of the word.

**False Rumors.** Nothing is more distressing than the foolish and often cruel and wicked rumors that are circulated by unscrupulous persons, and such experiences are not confined to the early and pioneer days of the Mission. Most persistent are the reports that

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\*A mohullia is a part of the city occupied, as a rule, by the members of one caste only.



the missionaries are the Agents of Government and are paid in proportion to the converts won ; also that the people will be carried away and made Christians by force. As this book is being written, many villages are practically closed to the Gospel because the people have been made to believe that the missionaries are the agents of Government, sent to compel the people to go and fight for the Empire in the great war now raging in Europe ; the sending of Indian regiments to the front being, in the minds of simple villagers, all the proof needed. (During the ravages of the Plague, rumors were so prevalent, as, at times, completely to frustrate all attempts at preaching. It was said that the missionaries were going about poisoning the wells, of course on behalf of Government.)

Another story was that Kali, their bloodthirsty murderous goddess, had demanded from King Edward several hundred thousand victims as the price of being allowed to sit on the throne. The King had complied with the demand, stipulating however, that the victims must be taken from among his Indian subjects.

Nothing is so painful to the missionary as to have his friendliest approaches treated with suspicion. At one place where a plague-smitten body was being prepared for the burning, a missionary stopped his cart and enquired if he could be of any assistance to any others who might be ill. In reply an old man joined his hands, and in deprecating supplication said : "Bahut ho gaye, miharbani kijie"—"many have gone, please show kindness." His meaning was that the Europeans had already destroyed plenty, and it was time to stop.

**Persecutions.** The earlier days of the Mission were not without peresecution in its more violent forms, the brunt of which fell on the faithful Indian preachers. One worker in Ujjain was seized and put in prison, his only offence being that he kept the school open. God, however, opened the way for his release. The head moulvi of the Mohammedans took up his cause, and freedom was given to him to continue his work. In Mandasaur, two Indian preachers were one evening hooted and pelted with mud and stones and driven out of the city. In this city on another occasion, and in Manasa also, Dr. Wilson and his assistants were mobbed and pelted with mud and stones and compelled to abandon preaching. On other occasions, the police with sticks would violently drive away the people and make all work impossible. In Barwaha the local officials openly countenanced the abusing of some Christians. A reference to the Durbar brought a rebuke to the Headman and later his removal. In Padlia the preacher was forbidden to draw water from any of the village wells, although the well dug for his use had been drained dry by a deeper and larger well dug only a few yards away. In another town false charges of robbery were brought against the Christian converts. They were seized and tied up by their wrists until the blood burst from their finger tips ; they were also beaten to make them confess.

The story of persecution is a long one, and much of it, especially that meted out to enquirers and converts, never can be written, it is so subtle, so secret, and so cruel. In spite of the protection afforded by a Chris-

tian Supreme Government, there is always some measure of risk. In a land like India, the danger is that one is never quite sure what an Indian crowd may do. A false rumor, a misunderstanding, a wound to religious susceptibilities, even when unintentional, and the crowd may be roused to a mad fury.

**Itinerating.** Itinerating has from the beginning been a chief feature of the evangelistic work. From October till March, while the weather is comparatively cool, and almost no rain falls, the missionaries, both men and women, accompanied by Indian helpers, go forth to tour their Districts unless prevented by station work. Dr. Campbell in the early years of the Mission toured far and wide covering hundreds of miles, which was of great value as the work expanded ; and he was permitted to preach the Gospel in hundreds of towns and villages which had never before heard a Christian preacher. One of the **first fruits** of this work, was the baptism of the headman of one of the lower castes, about sixty miles from the central station. For many years this man witnessed a good confession among his caste followers, and his memory is cherished by them still.

**Camping in the District.** Touring in the district is strenuous but delightful work. As a rule the village people, the great agricultural class, hear the preachers gladly. It is customary to pitch tents in some shaded grove near a large town, visiting the adjacent villages in the mornings, and spending the afternoons and evenings in the town. Often the people gather in such numbers to the tent that there is no need to go

afield. Sometimes late into the night the interested enquirers will tarry, anxious to hear more and yet more of the strange good news. {The lady missionaries also visit the villages and find all the opportunities they desire, being called to one house after another where the women all gather in the secluded courtyards to listen.} Preaching to these is a much more different matter than addressing the men. They seem unable to keep their minds for more than a few minutes on anything. The hymns set to native airs, and short conversational addresses, gain their attention. {Work among men and women is carried on separately ; but when it is possible to have lady missionaries accompany the male missionary and his wife on tour, it is greatly to the advantage of the work of both. The incidents of travel while on tour with the slow-going ox-carts, make up an experience never to be forgotten. Life in the open, moreover, is so healthy, that apart from the limitless opportunities for preaching the Word, those who can get away, are glad to spend the cold season under canvass among the villages. One result of this method is that the religion of Christ is advertised far and wide, and for many a day the visit of the preacher and his new and startling message will be discussed about the village fires.

**Women's Evangelistic Work.** A large part of the special field of Evangelistic work by the lady missionaries is in the zenanas. The zenana system, that of seclusion for the female members of the family, came into India with the Mohammedans, and was adopted by, or rather forced upon, the Hindus in self-defence.



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Except among the poor classes, who cannot afford it, and the Marathas, the haughty opponents of the Mohammedans in days gone by, this system prevails generally. But the closely-drawn veil, as the women go about their duties, shows how the **spirit** of seclusion is everywhere. [When preaching in the public bazaar it often happens that a group of women will be seen gathered at the rear of the crowd of male hearers ; it is nevertheless true, however, that if the women of Central India are to be reached with the Gospel, it must be by those of their own sex. It is well that our Church has, from the very first, recognized the extreme urgency of women's work. In the illy-ventilated houses where the atmosphere is foul and stiflingly hot, and where there is often much to offend both sight and smell, the Gospel is preached. Teaching of reading, knitting, or sewing is frequently the price to pay for entrance. Many sad and longing hearts are touched, and slowly, oh, so slowly, the women of India are being brought into touch with Him who has in all lands been the Emancipator of womankind.]

**Special Problems of Work in Zenanas.** It need scarcely be said that there are difficulties and problems peculiar to this work. Many, we believe, in these secluded Indian homes have been truly born again and have learned to love Jesus Christ and pray to Him. [But so interlaced is the whole family system that confession of Christ by baptism to many of them appears impossible. Frequently the expression of a desire for baptism means the closing of the door to the zenana missionary and the work seems to have been for naught.]

But there is the sure promise, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Is. 55 : 11). There is for the faithful worker all the time the glad consciousness that a better day is dawning for India's daughters. Often young men, near to the kingdom, declare that the only hindrance to their open confession of Christ is in the home. That is the stronghold of idolatry, and they participate in idolatrous ceremonies rather than cause trouble in the home, but their hearts condemn them all the while. {The zenana missionary is helping "to roll away the stone" of offence ; for undoubtedly many women are led to abandon idolatry and have had their minds awakened to higher and better things. There is great need that work for men and work for women should be closely associated. }

#### MEDICAL WORK

**Pioneering by Medical Ladies—Indore.** In the story of Medical Missions in Central India, the work of the lady missionaries takes a leading place. Government Medical men did what they could for the Indians, but medical work for women by women doctors was an unheard of thing. It was pioneer work, and much of suspicion and deep-rooted prejudice had to be overcome. The Church was fortunate in its choice of pioneer lady doctors for Central India. In December, 1884, the Woman's Foreign Missionary Society sent out their first Medical Missionary, Dr. Elizabeth Beatty, who began work at Indore. She was of a singularly sympathetic nature, one that could "weep

with those that weep and rejoice with those that rejoice," and she soon won the confidence and the hearts of the people. Within two years the work had grown too heavy to be carried on single-handed, and in December, 1886, Dr. Beatty was joined by Dr. Marion Oliver.

Their Medical work had an important bearing on the growth of the Mission. Dr. Beatty had barely begun her work when patients came from far-distant places for treatment ; and the influence was seen in some marked ways. In 1885, a high official of Dhar sent his wife and their family doctor down for consultation, and after that several others came. Ten years later Dhar was opened as a Central Station under circumstances which gladdened the hearts of the whole Mission. But it is significant that it was the hope of having a lady doctor there, which secured for the Mission a cordial welcome to that station.

**Medical Work Begun in Neemuch.** In 1892 Dr. Margaret McKellar began Medical work in Neemuch, the most northerly of our stations, and for many years work was carried on in dispensaries, in the city, and outstations, and in Cantonment. Not always are the messengers of mercy received gladly. Soon after beginning work there, some one with no love for the lady doctor thought to hinder the work by placing on the doorstep of the dispensary the symbol of the curse he hoped would come upon her. It was a vessel half filled with blood and beside it some lemons cut in two and a corncob. On asking what it meant, the servant replied, "Oh, Miss Saheb, an enemy has put it there, something dreadful will befall you. This is

the worst thing that any one could do to you." To the astonishment of all, the lady doctor was not disturbed in the least by the thought of the impending disaster. She dismissed the matter by telling them she believed in the protecting power of God who said, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." The tables were soon turned, and blind superstition and demonolatry received their hardest blows, when medical skill, and Christlike, loving service of the sick and afflicted, were freely given.

**Tribute to the Pioneers.** The story of the later development of this work is left to another chapter, but tribute may here be paid to the two pioneer medical missionaries, Drs. Beatty and Oliver ; one, still spared, though no longer able to continue her chosen work ; and the other, after a long term of service, called to her Eternal Rest. Eminently Christ-like in all their work, every door their skill opened for them was entered, not alone by them, but Christ was with them. A patient who afterwards became a Christian and herself continued long to minister to the sick, told how, when she was first brought sick to the Hospital and laid on the cot in the ward, she was filled with terror, not knowing how she would be treated by the foreign Miss Saheb. When Miss Oliver came into the ward to see the patients with that kindly look so well remembered, all her fears vanished, "but," she said, "when she came and put her hand on my fevered brow, I loved her ; she had won my heart." She had done more, she had won her for the Saviour.



**The Need for Medical Men.** Compared with a land like China, it may be said that the need for male medical missionaries is not so clamant in India. Wherever British officials are found, there also, as a rule, is the European medical man and there also the charitable dispensary and, usually, Hospital equipment in some degree. Government Medical schools turn out numbers of men each year. Year by year also, more is being done by the Native States to have medical relief provided at accessible centres. But when one considers the vast amount of unrelieved suffering, and especially the proportion of medical men to population compared with that in Western lands, one can only say that the need is appalling. It is estimated that not more than five per cent of the people have any medical treatment in their last illness.

The pioneer missionaries felt they must do something and dispensaries were opened where it was possible to secure Indian men with some knowledge of medicine—along Western lines ; and where these were not available, the missionaries themselves did what they could.

**John Buchanan, First Male Physician, Opens Work in Ujjain.** Dr. John Buchanan was the first medical man sent out ; and he with his wife, formerly Dr. Mary MacKay, began work in Ujjain, which has been continued with much success up to the present. The only place available there for some years was a small shop opening into a crowded busy street. The door was the only place for ventilation, and every morning crowds gathered there so that the doorway had to be cleared frequently to allow the workers inside to get fresh air.

On the little verandah in front, the Catechist read and sang and preached the Word. Hour after hour the healing message for the sin-sick soul, and healing skill for the diseased body, went hand in hand ; and so it ever is in our medical Mission work. Later Dr. Buchanan secured an excellent sight just within the city gates, and on one of the main thoroughfares, and there erected a serviceable brick building. The lower story contains rooms for medical work and also a hall used daily for preaching to the patients and on Sundays for services. The upstairs has room for patients. It was built with subscriptions raised by the missionaries, and every brick represents sacrifice and speaks of love for the sick and suffering.

Ujjain is one of the sacred cities of India. It had a population of about 34,000 and was a peculiarly needy and therefore inviting field for medical work. Thousands of pilgrims gathered there at certain seasons and in consequence disease was rife.

### EDUCATIONAL WORK

**The Crying Need for Schools.** It was inevitable that the attention of the missionaries should be early turned to educational work. The masses were almost entirely illiterate. Even after nearly four decades, in which the Mission has done much, and the Native States have increasingly encouraged the establishment of schools, the illiteracy is appalling, only 1 in 20 males, and 1 in 330 females, being able to read and write. In the large centres the youth were eager to be taught, and the school was an ever-open door for the dissemination



SOME STATE BUILDINGS—INDORE



GIRLS' HIGH SCHOOL—INDORE



GRADUATES AND UNDERGRADUATES OF CHRISTIAN BOYS' SCHOOL, RASALPURA



of Christian ideas. The value of schools as a method of evangelization has been much discussed and the almost universal verdict is favorable to the schools. They have been known by their fruits. The Edinburgh Conference Report\* gives these in substance as follows :

**Fruits of Mission Schools.** (1) A very large proportion of the best moral and spiritual influences of Missions have emanated from the schools and a great part of the harvest hitherto reaped by evangelization has sprung from seeds sown by the schools.

(2) The most striking public witness for Christianity in India has been the power Missions have exhibited, by means of education, to raise the lowest classes.

(3) In India, Missions have led the way in female education, and have immensely raised the status of women in the community.

(4) Excellent as was the system of education of the British Government, it was hampered by its policy of neutrality and its desire not even to appear to interfere with religious beliefs. It has been the particular glory of Missions that their schools have presented an all-round educational ideal in which moral and spiritual instruction have had their place.

(5) In the fusion of East and West, "whatever has been accomplished in the direction of realizing the fellowship of humanity, and this is one of the greatest of all human enterprises,—has been accomplished by no class of men so much as by the missionaries. . . . and while these results. . . . have been due to the missionary

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\*Page 365, Vol. III., "Christian Education."

enterprise as a whole, there can be no question that in bringing them about, missionary schools and colleges have played a prominent part."

**Desire to Learn English.** In the large cities, the desire to learn English was very marked. Government service was the goal of many students, and for this, English was needed. But once learned, the door of the treasure-house of Christian literature was opened. In Mhow, Indore, Ujjain and Neemuch, the little primary schools rapidly developed into Anglo-Vernacular ; and in the case of 3 of them, into High Schools. In Indore, the High School developed still further up to the full University course, and the "Canadian Mission College,\* stands to-day as the answer of the Christian Church to the deep-rooted craving of the youth of Central India, not only for knowledge, but also for deliverance from false philosophies, from corrupt moral ideas, and for soul-satisfying views of duty and of God.

**Development of Higher Educational Work in Indore.** In May, 1884, Rev. Mr. (now Dr.) Wilkie opened a High School in the Camp, Indore. In July the attendance had risen to 100 per month. **Compulsory religious instruction** raised difficulties, but these were soon surmounted, and ever since the Bible has been a regular part of the day's teaching. This **first Christian High School** in Central India created great interest. Some of the native Officials looked askance at it. Some frankly welcomed it. Some European Officers and

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\*The name has recently been changed to "The Indore Christian College."

business men in other places aided by scholarships, and before long the local British authorities sanctioned a substantial monthly grant. The ground was won, and it remained for the institution to prove itself indispensable in the community. It was not long until Dr. Wilkie was urged to start a "First Arts Class," i.e., to develop the High School into a College teaching up to the second year of University work. Lack of room made the plan impossible. The demand for such a College increased, and in 1888 a First Arts College was opened in affiliation with Calcutta University. This was the first institution of such a grade in Central India. In 1893 it became a First Grade College, teaching up to the B.A. degree. An event of prime importance was the opening of the spacious new College Building on November 22nd, 1895, by Col. Barr, the Agent to the Governor-General in Central India. This fine structure is well situated near the Railway Station, and is central to the life of the great city of Indore.

Such is the outline of the growth of the College. It is a monument to the persistent energy and enthusiasm of Dr. Wilkie. Many difficulties were met and overcome in its erection, and all the time the College classes had to be kept up in an efficient manner. With the completion of the building, it was possible to organize the general work of the institution and the related activities with some comfort and satisfaction to those in charge. The growth of the class lists in recent years has shown the wisdom of making generous plans in the pioneer days, and laying large the foundations.

**Women's Work for the Girls of Central India.** In the work of female education in Central India, the Mission has been conspicuous from the very beginning. Everywhere that opportunity afforded, the ladies, married and single, put their hands to this work ; but more often they forced the doors of opportunity. They boldly challenged the right of India to keep her daughters in darkness, and knocked loudly at the doors of age-long prejudice and contempt for the intellectual and spiritual powers of womankind. It was theirs to

“Hear a clear voice calling, calling,  
Calling out of the night  
Oh you who live in the Light of Life,  
Bring us the Light.”

The difficulties to be surmounted were many. Many Hindus thought, or wanted to think, that women were incapable of education. It was said that the domestic virtues of India's women would suffer if education were introduced. Now, young men who have even a smattering of education, want their wives to be educated ; and a wise Mission policy demanded that female education should keep pace, so far as possible, with that for males.

**Difficulties Overcome.** In the actual working of Girls' Schools the difficulties that confront the teacher would appal any one not possessed of a great faith in God and a great love for India's womanhood. It is almost impossible to insist on regularity and punctuality, for the homes from which the children come know little of these virtues ; and just when the teacher, with



much patience and pains, has brought the girls to a stage when their education begins to be of real use to them, they are removed from school. The marriageable age has been reached, and the disappointed teacher sees the girls whom she has learned to love, removed from her influence, and often taken away to distant homes where there will be little chance to improve the mind.

**Violent Opposition.** Girls' schools had their share of violent opposition also in the early years. In Indore city, **toleration** for girls schools was only attained after serious difficulties. An Indian Magistrate had for some time been trying to close the Girls' School in this neighborhood, and had been guilty of a series of petty persecutions, until it was thought best to rent another house at a distance. The zealous official found this out, however, and continued his persecutions. A **sepo**y was sent to break open the door of the school and remove all Christian books. This was a clear case of theft and it was thought necessary to take a decided course. A complaint was made to the Magistrate in the vicinity who took up the matter warmly. Indian friends advised that an appeal should be made to the Prime Minister, who was an enlightened and liberal man. He immediately took such measures that the offenders were brought to justice, and the result of his interference was most beneficial to the work.

**Provoked Unto Good Works.** One result of the Girls' Schools was that others were provoked unto good works. A striking illustration of this was seen in Ujjain. After the ladies had carried on their schools

for some years, the Durbar announced the opening of a State School for Girls, which would be liberally supported, and to which the people were urged to send their girls. Men were sent to every street taking the names of the girls, small rewards were given every day, and liberal grants of clothing were made to the children, and there was the additional inducement that there would be no danger of children becoming Christian. Naturally the Mission schools suffered in attendance. But this misplaced generosity could not last. The sequel is interesting. In that same city a Christian woman has been for years a trusted teacher in one of the State Girls' Schools, while in other places Christian women have been similarly employed.

**Girls' High School, Indore.** Female education has been most fully developed in Indore, where there is now a good High School, teaching all grades up to University Entrance. Early in the Mission's history, in 1887, Miss Rodger began a Boarding School with a class of three Christian girls whom she received into her own bungalow. The number grew, and no suitable accommodation being available, the girls were sent to the Boarding School in Nasirabad, which was carried on by the Scotch Mission adjoining our Mission on the north.

In 1889 Miss Harris was sent out from Toronto, and, in Neemuch the following year, reopened the Boarding School. But Miss Harris' health broke down, and she died at London on her way home to Canada. In the meantime a fine commodious building was being erected in Indore. Miss Jean Sinclair, (now Mrs. J. S. Mac-

Kay) was put in charge, and began work in the still unfinished building with about twenty Christian girl boarders. The idea of training the girls for domestic duties was never lost sight of. The school grew steadily in numbers and importance. When the Great Famine came, the capacity of the school was more than taxed, about two hundred of the brightest of the orphan girls being sent there.

**Recognized as a High School by Government.** In 1898 the Boarding School, having been for some years inspected annually by the Government Inspector of Schools, was recognized as a High School in affiliation with Calcutta University, and the next year one of the Christian girls, who had received all her education in the school, appeared for the Entrance Examination to Calcutta University, and failed in only one subject. It is of interest to note that as early as 1894 a branch of the Indian Y.W.C.A. was organized in the Boarding School, the **second** Indian Christian Girls' Branch in all India. It was a source of blessing to many, and the girls, for many years, raised by self-denying effort, a contribution in aid of the work for lepers.

**Communities Influenced.** Other activities of the early years can be only briefly referred to in this chapter. The influence of the Gospel of Christ was manifested in many ways. Time and again whole communities were strongly moved. Great mass movements in various parts of India are to-day sweeping thousands into the fold of the Christian Church. Our pioneer missionaries were early confronted with these movements. But, like the flowing and ebbing tides of the

great ocean, there were fluctuations. Sometimes the hearts of the missionaries would be greatly encouraged by what seemed to be genuine spiritual movements. In the city of old Neemuch the mehtars, or sweeper caste, became deeply interested. One of them who had been practically blind for four years was given the use of his eyes. He brought his friends with him to the daily services which were held at the dispensary. Then meetings were held in their mohulla. Night after night intense interest was shown. The people professed great joy and repeatedly declared their readiness to abandon heathenism and to follow Christ. Finally they were asked to bring out their idols and break them in the presence of the missionaries. They went to do so, but returned saying that their wives would not give them up. If they became Christians they would come all together, but the women hesitated when it was seen to mean a "clean cut" with idols and idolatrous rites. The lady missionaries began systematic instruction of the women. But the tide had turned. The women had won the day, and the emancipation of that despised down-trodden community was, for a time at least, deferred.

A few years later in Ujjain a section of that same community became much interested, first in the dispensary meetings, and then in the regular services. So marked was this, that many of the high castes raised the old complaint laid against the Master, that the missionaries were "receiving sinners"—outcastes. The work of the school was seriously threatened on this account ; and then, through some mysterious influence,



they entirely ceased coming to any of the meetings. Downtrodden so long, the threats, doubtless, of the higher castes drove them away from the door of Hope.

**The "Mang" Movement in Indore.** In Indore in 1892 a similar caste movement began among the Mangs—a community of very poor people, low down in the social scale. A school had been in existence for some time, and was well attended by both boys and girls. Old Khan Singh, a Christian convert from North India, gave himself to this community, and so faithfully presented the truths of Christianity, that the whole caste was profoundly stirred, and over three hundred declared their purpose to become followers of Jesus Christ. At first the force of the movement was not realized by the caste itself, but soon all the powers of evil seemed to join forces to check it. Wives inclined towards Christianity were shut up as close prisoners, wives and children were taken from husbands looking in the same direction.

Social intercourse with the rest of the caste people was forbidden. Indeed all that seemed formerly to make up the sum total of their circumscribed lives, was snatched away from the enquirers. Their caste people from all the surrounding towns and villages were called together, and in solemn conclave it was decided that all who were looking toward Christianity should be refused any share in the perquisites that fell to the lot of the Mang caste during the wedding celebrations among the higher castes ; for, as the drum beaters and trumpet blowers on such occasions, the Mangs received a share of the food provided for the marriage feasts.

This was only one of the methods adopted to bring the waverers into line. Becoming Christians, for these people, meant the overturning of their whole social fabric, for the old life was inseparately bound up with idolatrous practices. The social life of caste crushes out individual action. No wonder these people come, when they do come, **in the mass**. To baptize such and receive them into the Christian Brotherhood, is a great responsibility. After a time of probation a goodly number were received by baptism into the Christian Church at Indore ; and from time to time others have been added to the Church from the same community.

This movement has not fulfilled all the hopes that were entertained in its beginnings. Possibly the stress of other work, and the fewness of the workers, prevented the giving of all the care that was demanded. The great famine of 1898 dealt sorely with the newly enrolled Christians. Many were scattered abroad. But from that despised community, some, both men and women, grew to be useful teachers and preachers of the Gospel.

✓ **Industrial Home grew out of Mass Movement.** One direct result of this movement was the establishing of an Industrial Home in 1893, the support of which was undertaken by the congregation of Indore. The social upheaval among the Mangs made it necessary that the Christian community should care for the women and girls rendered homeless. From this beginning has grown a "Home" which has been a helper to the whole Mission Field of Central India. Mrs. Johory has been its presiding genius, and has rendered a service to the Indian Church which has been invaluable. Quiet and

unostentatious, she has been a succorer of many. Industrial work, such as weaving, knitting, and sewing were combined with ordinary educational work ; and the training has been such that those who have gone forth from the "Home" to houses of their own have helped to spread abroad the Light which is emancipating India's women.

• **Residence in Native States.** One of the most delicate problems confronting the Mission throughout the whole course of its work, has been that of residence within the bounds of the Native States. In Mhow, Indore, and Neemuch, the stations occupied previous to 1885, the missionaries were resident on land under British jurisdiction. But when the time came to launch out and seek permission to live within the bounds of the Native Rulers, and secure land for permanent residence there, it was evident that new problems would have to be faced. There was (1) the fact that ordinarily land in Native States is held directly by the State, making it necessary for the Mission to deal directly with the Indian Princes or their Durbars, instead of securing land by private purchase. (2) The Indian Rulers are, not unnaturally, somewhat timid about the entrance of foreigners, as permanent residents, into their territories, because of possible difficulties in the matter of jurisdiction. British law in India makes it impossible for a British subject to be entirely under the jurisdiction of a Native State, and even where a missionary might be perfectly willing to renounce his rights, it is doubtful whether the Government would consent to any one occupying such a position, because of its prestige as the

suzerain power. This is a problem, the solution of which does not lie within the power of the individual missionary. (3) From the standpoint of the missionary it is extremely desirable that his residence in the Native State should be with the cordial assent of those in authority, and therefore no step should be taken which even appears to force their hands by official influence. They much prefer to have the missionary deal directly with them, and not to approach them through the resident British Political Officer ; and it is generally the case that Political Officers are of a similar mind.

#### **Dr. and Mrs. Campbell begin Work in Rutlam.**

In 1885, the first steps were taken for the definite occupation of Native territory ; and as was fitting, the most experienced missionaries, Dr. and Mrs. Campbell, were chosen for the work. They had just returned from their first furlough, fresh and strong for work, and all their physical powers and all their patience of hope were needed for the testing days that lay before them. Their hearts were drawn to Rutlam, the capital of the Native State of that name. Their reception there had been encouraging on their first visit in 1879 (when Dr. Campbell gained permission to carry on Christian work in the State) and on subsequent visits. As soon as possible after returning from furlough, Dr. Campbell revisited it and had interviews with the authorities, from which he understood that they would be willing to have him open a mission station, but that the "punches"\* would also need to be consulted. This the

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\*The local authority within the "caste."



Dewan promised to do. Dr. Campbell brought the matter before the Mission Council, explaining the situation, and Council accepted his offer to move to Rutlam. After touring over and revisiting some of the outlying districts, Dr. and Mrs. Campbell arrived in Rutlam on February 8th, 1886. Then they got the depressing news that the authorities did not wish them to make Rutlam a Mission Station, though they would be pleased to have them come for a few weeks at a time or to come and live there without carrying on Mission work.

Dr. Campbell replied to the Dewan that he had waited in vain for his promised intimation of the punches' attitude, had taken silence as consent, had accordingly been appointed to Rutlam, and that the appointment had been intimated to the Church in Canada, and now that they had come, it was too late to say that the punches objected.

They pitched their two small tents in the grove shown them, and were thus afforded shelter for a time. They tried to rent, and then to buy, a property, but the owner after agreeing, drew back, saying he was forbidden. They moved about among the people who seemed friendly. The month of March that year was unusually hot, and they felt the heat in tents greatly. Early in April through an Indian friend, they secured a small house in the city and went into it though with a good deal of misgiving as to whether or not they could stand it. There was no way of keeping the hot wind out, the rooms were tiny, and there was no ground around it. Even the lane in front was very narrow.

But this was our Mission's first attempt at occupying purely Native territory ; and the missionaries realized how much depended on their gaining an entrance to Rutlam, and that even a temporary retreat at that time might permanently injure the cause of Missions. If Rutlam failed to receive them, it would be a precedent for other States to follow, and all doors might be shut. The missionaries, therefore, preferred putting up with discomfort rather than bring the matter before the British authorities. They rented the native house for a year, paying six months' rent in advance. It was well they did so, else they would probably have been turned out. The weeks and months went on. There was more to try them than merely the uncomfortable house and its surroundings, but they thought it wise to keep quiet, and neither friends at home nor their Indian neighbors knew all it cost them. Every care was taken that even in the household arrangements there should be no offence to Indian prejudices. Gradually as the people about became more friendly and gained confidence, they felt less restricted. About six months after their arrival the Dewan met Dr. Campbell and said to him : "Well, since you seem determined to remain, there is no use in our making you uncomfortable," to which sentiment Dr. Campbell agreed.

Later on the Political Agent, Col. Martin, visited Rutlam with his family and was very friendly, and let the authorities know that he would be very favorable to the missionaries getting a settlement there. Dr. Campbell had previously seen him, and asked him not to do or say anything officially, as they did not wish

either the authorities or the people to feel that the Mission had been forced upon them. Early in 1887 they were allowed to rent from the State part of the Dak or Travellers' Bungalow, and their position was thus officially recognized. Residence there was a delightful change from the house in the foul-smelling, crowded city street, which was their abode for the first year.

Some months elapsed before His Highness the Rajah kindly consented to sell a site on which to build, a site which is a most desirable situation for Mission premises. The settlement of the Mission in Rutlam was gained, subject to no hampering conditions as to work, which was cause for gratitude to God, by whose permission Princes rule, and who willeth that all men should be saved and come to the knowledge of the Truth.

**Ujjain, the Holy City, Occupied.** Additions to the Mission staff made possible a further advance in 1887. Ujjain, the "Sacred City," in the territory of Gwalior State, had as yet no resident missionary, though Indian helpers had worked there for several years. Mr. and Mrs. Murray were appointed, but had to live in Indore 40 miles away, as no accommodation was available. Before the year was done, both were called to Service in the presence of their Lord, the first of the now long roll of those who have laid down their lives for Central India's redemption.

They came from Pictou County, Nova Scotia, the county which has given the Church of Christ so many noble servants, and among them all, Robert Murray and Charlotte Wilson hold no inconspicuous place.

They were cut off in the very beginning of their career. Their bodies rest together in the beautiful little cemetery at Indore.

Dr. and Mrs. Buchanan stepped into the breach, and Ujjain became theirs to win for Christ. From 1888 to 1892 they had no certain dwelling place. Sometimes in tents, sometimes Mrs. Buchanan in Mhow 50 miles away and the Doctor living in a native house in the crowded city ; sometimes having respite from discomfort in a rented bungalow, but always healing and teaching the people, they won their way through. Land to build was given, and a comfortable house erected.

But why these struggles for land some may ask, when He whom we serve, had not where to lay His head. Can the missionaries not be content to be "pilgrims" and "strangers" in India, to be apostolic (?) in their labors, live as do the people of the land, and thus avoid all the criticism to which their present policy exposes them ? To those who know Indian conditions, the apostolic answer is sufficient : "To abide in the flesh is more needful. . . ." With all the care that can be taken, there is still an alarming wastage of the missionary forces, due to breakdowns of health.

**Friendly attitude of Indian Rulers.** But the Mission has had experiences of a different character from these. Some of the Rulers of Central India have from the first been sympathetic. One of the most interesting in connection with our Mission history, was the late Maharajah of Dhar. His tolerant spirit may be seen in the fact that, even before a Mission station was opened in his State, on the occasion of the proclamation of Queen



Victoria as Empress of India, he asked a missionary, who happened to be present at the ceremony, to engage in prayer.

**Influences Leading to the Opening of Dhar as a Station.** Many convergent lines of influence were preparing the way for the opening of this Native State to the Gospel messengers. One of the smaller kingdoms, it had been kept intact by British intervention. Some of its officials had reaped the benefits of, and had learned to appreciate, women's medical skill, their families in some cases having gone to Indore for medical treatment. The Maharajah had made himself acquainted with the work of Girls' Schools, and had on one occasion when in Indore, invited Miss Sinclair and her pupils to his residence that he might hear the children sing, and expressed his pleasure at what he heard. The missionaries, moreover, had often visited the State where they were always well received. On one occasion Dr. Campbell was introduced to his audience by the Superintendent of Education, Mr. Dike, a Brahman, in words of profound appreciation of the Christian message.

In the autumn of 1894, Revs. Norman and Frank Russell accompanied by other helpers, camped for some weeks outside the walls of the capital city of Dhar, and night after night great crowds flocked to their tents to hear the preaching. In the mornings, the various parts of the city were visited, and so general was the interest aroused that it was estimated that the whole population of the city of 17,000 inhabitants must have heard the Gospel, some of them several times. The missionaries were summoned to the palace to preach and sing the

Christian hymns there. One evening they were asked to speak in the State School, and nearly all the officials and educated young men of the city were present. Addresses were given in English and Hindi, and one of the officials asked permission to repeat the substance of the address in Marathi, the mother-tongue of many of them.

Thus a temporary visit had resulted in the Gospel being preached and heard gladly from the humblest portion of the city right up to the throne. But what would happen when the Mission proposed settling there permanently and opening a station? The opening out of a station is like the staking of a claim, and it is a claim,—the claiming of that place for Jesus Christ. To the people it is the unfurling of the banner of Jesus Christ and an indication that the casual visitors have come to stay, and to be a part of the life of the community. And it is just here that many Indian Rulers hesitate. It means the permanent entrance of persons who are not, and cannot be, in all points, subject to their authority. They dislike alienating their land to foreigners who cannot become their subjects.

It was with some hesitancy, therefore, that the missionaries sought an interview with the Maharajah to lay before him their plans. They were referred to the Minister of State, and on entering his office they noted as a good omen that a Christian Bible was lying on his desk. The missionaries frankly presented their request telling of their interest in Dhar, and adding, that a lady doctor would be included in the staff. As no immediate answer could be given, the missionaries

began to look for sites for opening work, and modestly selected an unoccupied piece of land some distance from the city wall. The lady doctor decided to go ahead and open a dispensary and work in the city and surrounding villages. On July 8, 1895, Dr. Margaret O'Hara began work in Dhar as the first resident missionary, having rented, for a time, part of the Travellers' Bungalow, the only place available. So, alone in a non-Christian city, thirty miles from the nearest European, she began to minister, not only to the bodily needs of the women, but to the spiritual needs of all classes of the community. It was not long before the male missionary appointed, Mr. F. H. Russell, was called to make final arrangements for handing over the necessary land for buildings. By the Maharajah's personal choice, an excellent site was given quite close to the city. In spite of his palsied frame, he had traversed the roads and paths inspecting every available site, and finally selected the best possible. After himself paying the owner one thousand rupees compensation, he handed over the land as a free gift to the Mission.

One day the lady doctor was considerably disturbed to hear that the Maharajah was delaying to sign the deed of gift until he had a promise from her. "What," she asked herself, "can it be? Surely he does not want me to promise not to preach the Gospel?" Thank God, it was no such demand, but a request for a promise that was only too willingly granted, a request that showed the difficulty with which they understood the Christian's complete indifference to caste; he wished to have the promise that all comers to the women's

hospital, rich and poor, and of every caste, would be treated alike.\*

The speed with which this station was opened established a record in our work. Within six weeks of the first arrival of a resident missionary in the station, sites were granted, buildings, started, and almost every branch of the work established. In the years that followed, and under the rule of the present young Maharajah, the friendly and sympathetic attitude toward the Mission has been maintained.

The end of the second decade of the Mission's History saw work well established in six centres, three of which were within Native State territory. Phases of work, other than those already outlined which had their beginnings in these early years, will be described in another chapter. At the close of 1896 there were eleven male missionaries and eighteen lady missionaries, a total, including wives of missionaries, of forty on the Canadian Staff.

\*The story of the opening of Dhar has been told with literary skill and enthusiasm in "Village Work in India" by the late N. H. Russell.



**THE WIDENING WORK**

“The only thing that will save the Church from the imminent perils of growing luxury and materialism, is the putting forth of all its powers on behalf of the world without Christ. . . . The Church needs a Supreme World purpose—a gigantic task, something that will call forth all its energies, something too great for men to accomplish, and therefore, something which will throw the Church back upon God Himself.”

—DR. JOHN R. MOTT.

In the secret of His presence how my soul delights to hide.  
Oh, how precious are the moments which I spend at Jesus' side;  
Earthly cares can never vex me, neither trials lay me low :  
For when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of His wing,  
There is cool and pleasant shelter, and a fresh and crystal spring ;  
And my Saviour rests beside me, as we hold communion sweet;  
If I tried, I could not utter what He says, when thus we meet.

Only this I know : I tell Him all my doubts and griefs and fears ;  
Oh, how patiently He listens and my drooping heart He cheers ;  
Do you think He ne'er reproves me ? What a false friend He would  
be,

If He never, never told me of the sins which He must see.

Would you like to know the sweetness of the secret of the Lord ?  
Go and hide beneath the shadow—this shall then be your reward ;  
And whene'er you leave the silence of that happy meeting place,  
You will bear the shining image of the Master in your face.

—ELLEN LAKSHMI GOREH, daughter of Nehemiah Goreh, pioneer  
Evangelist to Central India.

## CHAPTER V.

### THE WIDENING WORK

**Times of Stress : Famine.** There are outstanding events in the History of Central India from which the common people reckon the years. With the older ones, it was the "Great Mutiny." Now, it is the "Great Famine." The horror of it hovers over the land still as a sad memory. In 1897, the Eastern part of the Agency was visited by a severe famine, which only indirectly concerned Malwa, the area in which the Mission was at work ; but the work of the Mission itself was profoundly influenced. An area of 36,000 square miles was affected by famine, and systematic measures of relief were inaugurated by Government. The total number who came to the relief works was 2,900,000, an average of 320,000 persons daily. Missions in that vicinity rendered every possible aid to Government, but so appalling was the distress that the local missionaries appealed to our Mission to help. The result was that great numbers of starving children, most of them orphans, were brought to the several stations of our Mission. Such accommodation as was possible was provided, and the strength and time of many Missionaries and Indian helpers were given to this new and pressing work. Two years later, 1899-1900, Malwa itself, in which famines rarely occurred, and which is noted for the extraordinary power of retaining moisture possessed by its soil, was visited

by the most terrible famine in all its history. The area over which famine prevailed was 47,700 square miles, or 60% of the total area of the Central India agency, and the cost to the Native States was 148 lakhs\* of Rupees. The results of that famine are still apparent. In hundreds of villages large numbers of ruined houses are to be seen, which the villagers explain as relics of *Chhapan Ka Sal*, i.e., of "the year 56" (1956 being the Hindu year corresponding to A.D. 1899.) Much land was then abandoned also which has not yet been fully reoccupied. During those terrible days the prices of food grain often rose over 100%. Jowar sold at 10 seers (1 seer = 2 lbs.) per rupee, instead of 24 to 30 seers per rupee; wheat at 8 seers, instead of 15 per rupee, and other grain similarly. Of the mortality, no accurate figures are available, but it is noteworthy that the census returns for Central India covering the decade showed a decrease of over 16% in a population of 10,318,812 (1891). As the normal increase had previously been about 1% per annum the enormous loss of life occasioned by the famine can be roughly estimated.

**Its Wide Extent.** But it was not confined to Central India alone. Its extent will be seen from the following extract from a report, by the Viceroy, on the famine of 1899-1900. "This famine, within the range of its incidence, has been the severest that India has ever known. It has affected an area of over 400,000 square miles, and a population of about 60,000,000 of whom 25,000,000 belong to British India and the remainder to Native States. Within this area the famine con-

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\*A lakh = 100,000.



ditions have, during the greater part of the year, been intense. Outside it they have extended, with a gradually dwindling radius, over wide districts. . . . In a greater or less degree nearly one-fourth of the entire population of the Indian continent have come within the range of famine operations. . . . At normal prices, the loss was at least seventy-five crores, or 50,000,000 sterling. . . . It was not merely a crop failure, but a fodder famine, on an enormous scale, followed in many parts by a positive devastation of cattle. . . . both plough cattle, buffaloes and milk kine. In other words, it affected, and may almost be said to have annihilated, the working capital of the agricultural classes."

**Aid Rendered by Missions.** Missionaries all through the famine area were able to render timely aid to Government in its schemes of relief, and Government officials readily availed themselves of the proffered help. In many cases the missionaries were the only Europeans in a position to reach certain classes. In helping to oversee public relief works, and in distributing relief sent from America and Britain, their intimate knowledge of the people was of great value. The assistance given was gratefully recognized by Government. Lord Curzon, in reviewing the methods of famine relief, said : "Particularly must I mention the noble efforts of the various Christian denominations. If ever there was an occasion in which their local knowledge and influence were likely to be of value, and in which it was open to them to vindicate the highest standards of their beneficent calling, it was here ; and

strenuously and faithfully have they performed the task."

**The Legacy of the Famine.** Government relief had specially in view the helping of the people to tide over the days of stress ; and when the rains again came, the giving of such aid as would enable them to resume their usual occupations. On the Missions, there came the special burden of caring for the orphans and widows, those whom the famine left destitute, uncared for, and unprotected. And what a burden ! One that taxes physical powers to the utmost to nurse the emaciated bodies back to health ; and that taxes all one's spiritual energies, for the missionaries had to be fathers and mothers to those orphaned children. There was no need to go out to hunt for needy cases. They crowded to our doors, and it was necessary to give shelter to practically every child who came. Sometimes parents would leave children with the missionary, while they themselves went wandering on in the hopeless quest of food. At one time the total of orphans and widows who were sheltered by our Mission was over 1,750. The numbers varied greatly. Many left after regaining a measure of strength. Many died. Some were reclaimed by relatives when the fragments of the shattered homes regathered in their villages after the famine. When the stress was over and normal conditions again prevailed, about 1,000 remained as wards of the Mission.

During the years of stress, practically every member of the staff who could be spared from the established institutions of the Mission was engaged in this famine

work ; and even in the institutions—Hospitals, Colleges, and Schools,—the care of the sick refugees and the nursing of them back to health and strength, and the providing for their instruction, became a large part of the work of those in charge. Touring and preaching in the villages gave place to feeding the hungry, and some of the schools for non-Christians had to be closed.

### INDUSTRIAL WORK

**The Industrial Problem Thrust on the Mission.** What was to be done with the thousand helpless creatures thrust upon the Mission ? Feeding and clothing them was the least part of the work. Habits of order and decency must be taught. Elementary Christian morality must be enforced, and suitable provision be made for educating youthful heads and hands. With little in the previous experience of the Missionaries to guide them, they would have been more than human had no mistakes been made. How were the children to be prepared for life's duties ? How utilize to the best advantage this army of prospective Christians ? Should each station provide for its own, and thus keep the children in as near proximity as possible to their original homes and their acquaintances ? Or should there be a policy of concentration for the sake of economy in men and money, and to make the work of training easier ? What trades should be taught ? The attempt to solve these problems filled a large part of the thought and time of the staff for years. The famine forced the Mission to undertake what the normal growth of the Christian

community would sooner or later have forced upon it, the work of Industrial Training. Indeed a beginning had been made even before the famine came. In the "Home" at Indore, under Mrs. Johory's care, something had been done along this line to provide training for the women who had been thrust out by their relatives during the movement among the Mangs towards Christianity.

**Training Girls and Boys.** The education of the orphans in secular subjects was not a serious problem. Teachers for such can be secured without much difficulty. But to get teachers for training in the various trades was a more serious matter. For the girls, the range of possible occupations was not large. To training in household duties, there was added instruction in sewing, knitting, fancy work, etc., and, where possible, instruction in gardening and out-door work.

For the boys, provision has been made from time to time in printing, carpentry, black-smithing, weaving, shoemaking, tailoring, rug-making, and, to a very limited extent, in farming. It was felt that the last named should have been the first in importance, and for years the Mission endeavored to secure land for the purpose, but to our disappointment suitable land could not be got.

**Teachers Scarce.** A course in theology, which is the normal preparation for a missionary, is not the best preparation for managing a workshop or for giving expert instruction in carpentry, shoemaking, etc. Trained Indian teachers were difficult to obtain. Caste has divided the lower orders of Hindu Society





REV. H. H. SMITH AND MRS. SMITH WITH THEIR CHRISTIAN BHEEL CONGREGATION



FAMINE REFUGEES



THE NATIVE BHEEL



BHEEL HOUSE

into a great number of "Trades-Guilds" and each trade is kept scrupulously within the bounds of its particular caste. On this account it was next to impossible to get any non-Christians to teach the Christian lads. Christian trained men were very few even in all India. It is no wonder that the industrial part of the work for the orphan boys has been a somewhat slow evolution. A Christian weaver, C. V. Noah, was secured from South India. His coming has been a blessing to the boys. An expert weaver, he is, moreover, a man of strong character and an earnest Christian. His influence over the boys has been for righteousness, and he has devoted himself to their welfare with a fine zeal, refusing tempting offers to go to more lucrative posts in business concerns.

**Concentration : Rasalpura.** In 1901 the Mission Council decided on the policy of concentration for the boys ; and, after not a little negotiating with the British and Indian authorities, a piece of land, about a mile to the north of Mhow Cantonment, was leased from the Indore Durbar. Here in 1902 the foundations of "Rasalpura" were laid by the late Norman Russell, and the village now bears his name. The name of this settlement has since become widely known throughout India, particularly because of its silk and cotton-woven fabrics.

**Industrial Training and Church Growth.** Industrial training is now recognized as a phase of educational work that is vital to the development of the Church in India. The dignity of labor needs to be asserted in a land where all manual labor has been relegated to the

lower castes. Faith in Jesus, who was not ashamed to be a carpenter in Nazareth, must bring in its train an entire revolution in India's ideas of manual toil. The Mission cannot force new ideas on the Church, but it has determined that there shall be an opportunity for the youth of the Indian Church to learn some useful trade ; and, further, that all boys who are helped to an education by the Canadian Church, shall ordinarily enter the workshops for at least part of their life training. Such training, it is considered, can best be accomplished, not in a school for training alone, which is always expensive, but in connection with actual business. With this in view, the Mission sought to secure capital to carry on the various trades referred to above without constant appeal year by year.

**New Workers.** For a time the Industrial Missions Aid Society of London, which is in close touch with Industrial Mission work in various parts of the world, came to our aid. But the expansion of the work made it desirable to seek more capital in order to put the institution in a position to accomplish the work for which it was founded. The Foreign Mission Board generously responded to the appeal made. Mr. F. H. Russell was called from his work in Dhar to organize more fully the Industrial work, and in 1914 two young men, Messrs. L. D. S. Coxson, and A. R. Graham, with special business training, were sent out from Canada to co-operate, Mr. Coxson having in addition the duties of the Mission Treasurership.

**Growth and Fruitage.** Established at first to meet a temporary and urgent need, the Industrial work is



now increasingly meeting a more constant need. There is a steady influx of children from Christian homes. During 1914 for instance, twenty-four boys were added to the enrolment. These came from several parts of the Central India Field, showing that parents are coming to recognize the advantages the institution offers for the efficient training of Christian youth. The orphan element which originally constituted the school is gradually disappearing, its place being taken, in many cases, by children of those who were rescued as orphans. We are thus beginning to reap, in the second generation, some of the fruits of the good work which was begun when orphans were first taken in by the Mission in 1897.

**The Press.** The one industry with the longest history in the Mission is the Printing Press. Begun in Indore by Mr. Douglas, it was later transferred to Rutlam, where for many years it afforded training for young Christian lads and also published a large amount of Christian literature. There were printed tracts, hymn-books, catechisms, The Confession of Faith, and Christian newspapers, largely in the vernacular, but also in English, notably the organ of the Alliance of the Presbyterian Churches. Millions of pages of these silent messengers of the Kingdom have been issued from the Press Room. With the consolidation of Mission Industries, the Press was removed to Rasalpur in 1912, where it continues, with evergrowing opportunities, to serve the double purpose of training Christian workmen and evangelizing India. Recently, at the request of the

Bible Society, this Press has printed the first Scripture translated into the Bheel language.

**Fruits of Work for Orphans.** The time has not yet come to estimate fully the value of the Industrial work. When a work becomes an integral part of Mission policy, its value cannot be judged apart from other agencies. But it is possible to look back over the intervening years since the great famine and trace the good hand of God in bringing blessing out of the dread calamity.

1. Practically all the children who remained with the Mission when the famine ceased, have since been received into the fellowship of the Church of Christ.

2. A large proportion of the present staff of Mission helpers, preachers, teachers, hospital assistants, nurses, etc., have come from the various Industrial Institutions of the Mission.

3. From these Institutions have gone forth a large number to form homes of their own, homes where both husband and wife are educated much beyond the average of the non-Christians about them, and where both make good use of the manual training they have received from the Mission. A goodly proportion of those trained in the Central Institution at Rasalpura, afterwards continue there as regular workmen to the advantage of the work as a whole. By enlisting these in voluntary Christian service in the adjacent villages, the Institution becomes a training school for Christian service.

4. The workshops provide one of the best possible recruiting grounds for Christian workers. The man

who can "make good" as a workman, will, if called of God to the wider field of evangelism among his fellow countrymen, ordinarily prove himself a workman that needeth not to be ashamed.

**Industrial Training for Girls.** The Industrial training of the orphan girls and widows, while more circumscribed and therefore less expensive than that for boys, has received every care at the experienced hands of Mrs. Campbell, Dr. O'Hara, Miss Campbell, Miss White, Mrs. Johory and others. After marriage the young wives, to add to the family income, frequently continue the work in their homes, hence the development of this work is becoming increasingly important.

### THE BHEELS

**The Hill Tribes : Work among the Bheels.** One of the most difficult, as well as one of the most hopeful, phases of work in Central India, has been that carried on among the aboriginal tribes, the Bheels. Along with the Irish Presbyterian Church and the Church Missionary Society, our Canadian Church has undertaken its share of the responsibility of evangelizing these wild jungle folk.

The Bheels originally cultivated the fertile plains of Central India, but centuries of Hindu, Moghul, and latterly and chiefly, Maratha oppression drove them to the Vindhya Hills, from which no power has been able to dislodge them. Goaded on by cruelty, they have maintained themselves by plunder, especially cattle stealing from their more prosperous Hindu neighbors on the plains. The British Government by

kind treatment, and direct dealing with them, and especially by enlisting Bheel regiments, has done much toward restoring law and order among them. "Short black men, thin-limbed and wiry, with fierce-looking faces, high cheek bones, thick-matted hair, and scanty clothing, the Bheels are a quick, active race, famous as hunters, handling the bow and arrow, which are their only weapons, with remarkable skill, and fearless of danger." But they are suspicious of strangers. When first our Missionaries went among them, they would hide in the jungle or in their huts till they had gone. It was a sad comment on the injustice they had endured for many years, that in many cases it was only the men who fled, fearing lest the missionaries were the agents of the money lender, or representing someone in authority. The Bheels, too, are greatly addicted to drinking, often keeping up their carousals for days. The liquor they brew from the toddy palm and from the blossoms of the Mowa tree. In religion, while, due to Hindu influence, they recognize Mahadev,\* and claim to be his descendants, they are really fetich worshippers. What appealed to the Mission in opening work among them, apart from their deep need, was the fact that as a people, they were largely untouched by Hinduizing influences. "They had not been won over from their primitive superstitions to either of the more permanent religions of India, and they were not burdened with caste."

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\*Mahadev or the "great god" is the third in the Hindu triad. He is the austere and terrible one, an object of fear. He represents creative activity.



**Tours into the Hill Country.** As early as 1885, Dr. Campbell had toured into the Bheel country, and realized the great need of opening a Mission among these oppressed and despised Hill tribes. When Dr. Buchanan arrived in India in December, 1888, he accompanied Dr. Campbell on an extended tour into these same jungles, and from that time forth the desire to save these wild hill-people became the consuming passion of his life. Not for another seven years did the way open, however. The exigencies of existing work, coupled with depletion of the staff by the sad death of Mr. and Mrs. Murray, and the (as it proved to be) fatal illness of Mr. Builder, made expansion impossible. In November, 1895, the Council formally set apart Dr. Buchanan for the Bheel work, at his own request, and as his furlough was then due, he left for Canada where he was successful in raising a special fund for the Bheel Mission.

**In the Heart of the Jungle.** In the meantime, on the invitation of Captain de Lassoë, the Bheel Agent, Messrs. Norman and Frank Russell went down to the Bheel country to seek a suitable site. The place chosen was a beautiful valley in the very heart of Bheeldom, far from the Hinduizing influence of the towns. The situation was recommended by Captain de Lassoë, one of God's noblemen, who loved the Bheels, and who said he thought that with faithful work for a few years, we should have a Christian nation in the Bheel country. The site was difficult of access, but, "there," he said, "you get the real Bheel." There it was that, in December, 1897, Dr. Buchanan began

the work, alone, for Mrs. Buchanan had to remain for a time in Canada.

**Guiding Principle in Beginning Work.** One guiding principle from the first was to make every feature in the opening of the work an evangelizing agency, and to allow no Hinduizing influences from the outside to be introduced. Dr. Buchanan declined to take with him any Hindu or Mohammedan contractors for the work of building ; and, rather than take heathen servants along, he began with two Christian orphan lads as personal attendants to act as cook and house-boy, although they knew almost nothing of their work. Three Christian catechists accompanied him, and with these he determined somehow to complete the construction of bungalow and all else necessary.

The first lesson was one for the missionary himself—the lesson of waiting. The timid people would not come near the missionary's tent. An officer of the State offered to give them as much "forced labor" as was required, but it was declined. After some days a lad of ten years of age offered to go and cut grass for the pony. He was paid for it, and, his confidence increasing, he next day brought along three other boys, and with this insignificant band Dr. Buchanan began building operations. Gradually suspicion was disarmed, and bungalow, school and dispensary, were erected, all by the labor of these jungle people. After some months a Christian overseer was secured from a neighboring Mission, but at first the missionary was overseer, paymaster, and everything, working daily with his hands. "Down on his knees with a brick

mould in one hand and a lump of plastic mud in the other, he showed them how to make bricks. It was not a clean job, but, what was far more important, there was a clean lesson in it." The catechists, who unfortunately sometimes feel that the call to preach has nothing to do with labor of the hands, followed his example with enthusiasm.

**Doors Opened by Medical Skill.** Candid treatment in every way, and above all medical skill, which was a priceless boon to these neglected people, won them over. This was the key which unlocked the heart's door of the timid superstitious Bheels. Dr. Buchanan writes : "We have had at times waves of confidence, and again all but panics, among the people. While we have taken care in treating the people and done our best, still we cannot ascribe it to skill or chance, but to the special Providence of God, that during the 14 months (since the work was begun) so far as we know, *not a single patient under medical treatment has died.* Some were dangerously ill, and we almost despaired of them. One man, Gulab, brought his ox for treatment, but through some superstitious dread, refused to take medicine himself. The ox got better, but the man died. A stupid or malicious Hindu gave the warning : 'Don't take the Saheb's medicine. He will give good medicine at first, but afterwards he will give you bad medicine and kill you.' Only on seeing the dread that spread suddenly through the neighborhood, could one appreciate God's tender care that even these simple ones might not be offended. Some of the cases have been specially helpful in gaining the goodwill and con-

fidence of the people. One poor old woman, Ditali, who was supposed to be dying, away from her home, was brought to Amkhut in an ox-cart over about 12 miles of rough road. I was asked to go and see her, and found her barely alive, and unable to speak or take food. She rallied and was about once more. The news spread. A man from the neighboring community came and asked me to give his family medicine. He did not even think it necessary for me to go to his house, as it had been reported that Detali, whom he knew, had been dead and was alive again ; still he was not displeased that I did go."

**The Gospel is the Power of God.** The best argument for the truth of Christianity is its fruit in non-Christian lands. The transformation of those looting, drunken, despised "monkey-people" into self-respecting, God-fearing, soul-seeking Christians was not, and is not, merely a matter of preaching. It had to include the "All things." The young converts, in addition to receiving Scripture truth daily, were taught to use their hands more deftly, to saw, plane, construct, and to read and write, to the confusion of their scornful Hindu neighbors, "provoking them to jealousy by them that were no people." They were taught to join together what India has seldom joined, **religion, intelligence and honest labor.** Dr. Jno. Buchanan, Rev. H. H. Smith and Mr. D. E. McDonald are the Church's representatives, and now Miss Bertha Robson has come to help as a teacher. The Christian community has made long strides forward. They are temperate, industrious, zealous for the evangelization



of their fellow Bheels, ambitious to learn. The "Star of Hope" has risen for this people.

The Government of India has recognized the beneficent work done, by conferring on Dr. Buchanan the Kaiser-i-Hind medal of the First Class.

### THEOLOGICAL TRAINING

**Training the Evangelists.** There is no more important work than the training of Indian Helpers. The employment of Indian Christians of suitable gifts as preachers and teachers of the Gospel, has been a prominent feature of the Mission's policy, as it is indeed of almost every Mission in India. As the question is sometimes raised of the wisdom of using "foreign money" for the support of Indian Agents, it may be well to present the missionaries' point of view.

The Presbyterian Church in Canada has been committed, by the Great Commission, and by the Comity of Missions, to the evangelization of the millions of Western Central India. It has wealth—itsself a fruit of Christianity, and it has men and women to send. The problem is how most effectively and speedily to give the Gospel to the people of Central India. Experience has shown beyond doubt that Indian Christians are themselves the most effective agents in bringing their fellow countrymen to Christ. As in Apostolic times, so to-day, men and women spread the Truth among their fellows while pursuing their ordinary avocations. But daily toil and its attendant cares, make it almost impossible for them to

give time to concentrated and systematic study of the Truth. Those who are divinely impelled to this work, and give evidence of ability to carry it on, should be set free from daily toil, as is the foreign missionary, to give themselves wholly to this sacred ministry. How shall they be supported? If the Indian Church can undertake their support, by all means let it do so. But if not, is the foreign Church absolved from all responsibility? The Indian Helper without suitable opportunities for study, cannot be as effective as he is capable of becoming; and, when held down by secular work, cannot reach the fields which invite on all sides. It is assumed of course that the worker is worthy. Mistakes in the selection of helpers have been made on the mission fields just as they have been made at the Home Base. But granted ordinary care in the selection of workers, both at home and in the Mission field, the question of supreme importance is: How is the work to be best, and most speedily, accomplished? The source of financial supply is a minor matter. So long as the gloom of idolatry hangs over the land, we do not well to speak of "Foreign" and "Indian." The Church of Christ is one, and in the conflict with sin must use its available resources to the best of its ability. The ideal would seem to be, send the best procurable at Home, those who can be sympathetic and wise leaders and helpers of others, and let there be ample provision for the employment of Indian workers until such time as the Indian Church can assume the whole responsibility.



MALWA THEOLOGICAL SEMINARY



MARATHI GIRLS' SCHOOL—INDORE



HOSPITAL PATIENTS MOVED OUT TO THE WARM SUNSHINE—NEEMUCH



**Methods of Training.** There is the further problem of the best way to train these workers. In the early days of the Mission, each missionary did what he could with his own band of helpers. Daily instruction when in the station, or gathering in the helpers regularly from the outstations for a few days at a time, enabled him to give a measure of teaching. When on tour, Indian workers accompanied the missionary and many opportunities were given to enforce useful lessons.

**Making a Beginning.** But, as the preachers are constantly confronted with the subtle minds of India, and with false systems of thought, and are ever meeting a bewildering medley of religious ideas and practices, from the grossest idolatry to the theories of reforming sects who talk in Christian phraseology and think that they are uttering the sublime truths of Hinduism, it was early realized that systematic training of the Indian leaders would be a necessary part of the Mission's policy. In 1894 a beginning was made. For two months Dr. Wilson and Rev. Norman Russell conducted theological classes. The intercourse with the students in the classes revealed more fully the defects in their knowledge and training, and emphasized the need of giving more attention to this work than had yet been done. The next year a course of study covering four years was arranged by Presbytery, which required two months' attendance in classes yearly, and the ten months were given to practical work. The classes were held in different stations wherever suitable accommodation could be provided. Thus they continued until in 1907 the Presbytery decided more fully to organize

the work of training, and the "Malwa Theological Seminary" came into being. Rev. W. A. Wilson, D.D., to whose untiring efforts this step was largely due, became its first Principal, a position he still holds. The action of the Presbytery was commended by the Synod, and the General Assembly of the Presbyterian Church in India has recognized the Seminary as one of those "well-fitted to give Theological instruction in the vernaculars of their respective areas."\* The classes have been held in part of the Arts College building in Indore. Since the opening of the Seminary in 1908, over fifty students have been enrolled, of whom about twenty have received their graduation diplomas. Teaching is given for six months each year, there being two sessions, and the course of study covers four years. It presupposes a good general education. The course is adapted to the needs of the field, and, in addition to general and detailed Bible knowledge, Theology, Church History, Homiletics and Pastoral Theology, lays stress on the study of Christian Evidences and the non-Christian religions of India. The Presbytery has made the best provision in its power for its students, but the buildings required are as yet beyond the ability of the Indian Church to provide.

A course of study covering two years, preparatory to the Seminary, is provided for by the Mission. For two months each year, usually in the rainy season, the students of this course, known as "Bible Readers" are assembled for training in Bible knowledge and practical

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\*In Chap. VI., The relation of the "Mission" to the courts of the Indian Church is stated.

work. Some students whose opportunities for literary study have been limited, receive no further training than these classes provide. With a growing Christian community in the villages, this Preparatory Course will become increasingly important.

For the Bheel Christians, the Presbytery has arranged a course of study adapted to the special needs of that field. But with the gradual raising of the standard of education among these, the time may not be far distant when they will hold their own with their fellow-Christian students in Malwa.

### HIGHER EDUCATION

**Higher Educational Work.** There has been steady development in Higher Educational work, and the present institutions, with such additional equipment as the growing numbers of students demand, should be sufficient for some time. Higher education for the Christian community, which should be always the first care of a Mission Institution, is well provided for.

In 1904 the "Indian Universities Act" came into operation, with the result that the Indore College became affiliated to Allahabad University, instead of Calcutta, as formerly, the arrangement now being territorially more convenient. The new Act also imposed more stringent regulations regarding the staff and equipment of the affiliated colleges. Periodical inspection was begun. All this made it more and more necessary that the College should be well equipped with a sufficient staff. The lines were more clearly drawn between the College proper and the High School and Vernacular

departments. Recently the Government is laying more stress on the providing of suitable Hostel accommodation, so that students may be more directly under the care of the College authorities. In 1915, 155 students were enrolled in the Arts classes which, with 510 in the High School and Vernacular Departments, gave a total of 665 young men and boys daily under Christian influences and receiving Christian instruction in the formative period of their lives.

**Value of Such Work.** The value of such Educational work is felt in the general work of the Mission, and particularly in the work of preaching throughout the field. Indian officials who, in the intimacy of the College life, have come to understand the missionary, and to receive the impress of Christian ideas, are usually friendly and sympathetic, and doors of opportunity are opened as the common people see the friendly attitude of their officials, which would probably otherwise remain sullenly closed.

In the matter of religious teaching a recent writer, Rev. C. F. Andrews, has well said :\*

“The Christian Church has in this matter a record of achievement upon which she may look back with thankfulness. It would not be too much to say that but for her efforts education in India to-day would be entirely secular, as it is in Japan. Having regard to the deep religious instincts of the people of the country this would have been nothing less than a national calamity. But the dual basis of the missionary institutions side by side with those of Government saved the situation

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\* “The Renaissance in India,” page 43.



at the outset and gradually the principle of religious education has come to be widely recognized even by those who were ready at one time to abandon it."

**Mission Schools Throughout India.** The vastness of the Educational Problem in India may be understood when it is remembered that, assuming that 15% of the population is of school-going age, there must be at least 45 million young people of school age in India, five-sixths of whom are growing up without any educational opportunity. The share which Christian missions have in the work of education is important. There were in 1912, controlled by Protestant Missionary Societies, 38 Colleges, with 5,447 students, including 61 women; 23 of these Colleges prepared students for the B.A. Degree, the other 15 having only a two years' course of study and finishing with the First Arts qualification. All the students were daily taught the Christian Scriptures. 92% of the students were non-Christian. There were 1,163 Boarding and High Schools, with 110,763 students. In the Christian Elementary Schools, were about 450,000 pupils, of whom 146,000 were girls. The Christian children in these schools numbered 170,000. In the 160 Industrial schools were 9,125 pupils.\*

**Shifting the Emphasis.** Throughout India as a whole, the emphasis is being placed more and more on the development of Primary Schools. The base of Indian education must be broadened. Not less education for the higher classes, but more for the lower classes, the great patient, toiling masses, is what is

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\*See "History of Christian Missions" by Robinson, page 128.

needed to restore the balance which has been so long on the side of the privileged classes.

#### HIGHER EDUCATION FOR GIRLS PROVIDED

**Indore Girls' High School.** Shortly after the great famine the Girls' Boarding School at Indore which had been affiliated as a High School with Calcutta University discontinued the Higher classes for a time. But in 1908 it was deemed advisable again to seek the status of a High School, and affiliation with Allahabad University was granted. Two years later the first student matriculated, marking one more stage of progress in woman's work for women in Central India. A suitable working arrangement was made with the Indore College, then under Dr. King's Principalship, whereby the Girls could attend the science classes—another innovation to startle conservative India. (Previous to this, Dr. Wilkie had opened the Christian "Training Classes" to both sexes.) But the proud Hindu and Mohammedan students were to learn too that the "weaker sex" could be their equals in the class room. India, however, is not yet ready for co-education on any extensive scale. It is planned that the Girls' High School will soon be accommodated in larger and more suitably located premises, and, under the experienced principalship of Miss Duncan, with two trained university graduates, the Misses Robertson and Smillie, to assist, the outlook is bright.

**Primary Schools for Girls.** Thus far in Central India the Mission High School for Girls stands alone. Of Primary and Secondary Schools for girls there has been

a striking increase in recent years. In some of the smaller places spasmodic attempts to establish schools have been made ; some States, Gwalior for instance, have issued regulations for the establishing of Girls' Schools, but the lack of female teachers and the fact that rural India is not yet convinced of the need for female education, have retarded progress. The tide has not yet risen in its power. When that day comes, as come it must, the results will be incalculable.

**Transformation in Public Opinion.** A change, gradual, but sure, is taking place in India in regard to female education. "Ten years ago," Miss de Selincourt writes, "statements about the ignorance of Indian women were often lightly dismissed as the outcome of blind prejudice or of well-meaning hysteria. Missionaries were told that they were unable to appreciate the Indian ideal ; that they must not imagine culture to be dependent on literacy ; that Indian women in their secluded homes stood for a type of spiritual beauty impossible of attainment under any other conditions. To-day there is little need for the missionary to raise the voice of protest ; champions of the woman's cause are springing up on every side. On every hand in India there are signs of new life stirring, of a nation shaking off its sleep. In no direction is this more evident than in the number of non-Christians who desire education for their wives and daughters. "In town after town committees of Indian gentlemen are being formed to push forward the cause of female education. Women's societies are also being founded with the same object in view. There is a widespread

and growing desire to deal with the whole question fundamentally and effectively.”\*

**Work for the Blind.** Work for the blind will always be associated in the Mission history with the name of Miss Jamieson. India has over half a million blind persons. In a land of alms-giving they manage to exist but in times of stress they suffer greatly. A home for the blind was opened in 1897, the year of the Famine, and it met a pressing need. As many as forty were at one time cared for. They were taught basket-making and coarse blanket-weaving as well as reading. It was a source of constant astonishment to the people to see and hear the blind lads sitting by the wayside reading the scriptures and explaining them to the groups of interested listeners that gathered around. In 1909 the Home was closed, the inmates being provided for in other institutions.

**Normal Training.** Normal training, particularly for male teachers, has never received the attention it demanded in the Mission. The first systematic efforts were made in connection with the Training Classes in the College in 1896, Miss White and Miss Ptolemy, both Normal graduates, having charge. As early as 1883, however, Miss McGregor had organized a Teacher's Training Class, but it did not long continue. In this, too, the Mission led the way in Central India. But it with other work suffered during the lean years of famine. Miss White has lately carried on a successful Normal Training work for female teachers. There is no more important work along educational lines. Knowledge

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\*Quoted in "Renaissance in India," p. 231.





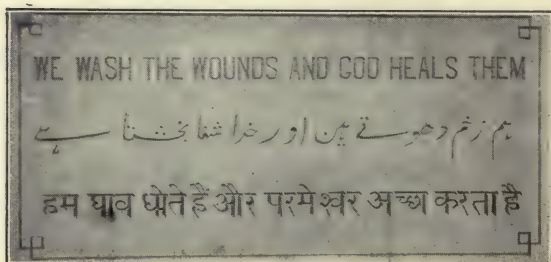
MISS McHARRIE—"Inasmuch . . . ."



DISPENSARY PATIENTS—RUTLAM



ON THE WAY TO THE HOSPITAL. DR. MARGARET McKELLAR



MOTTO OVER DOOR OF DISPENSARY—NEEMUCH



WHERE "GOD AND WE" WORK

of the art of teaching is lamentably defective. There are weary repetitions and memorizings to excess, but thought-provoking instruction is rare.

The latest development in teacher training was to give instruction in Primary methods. Miss Sinclair, a trained primary teacher, taught the Normal classes in this subject. There is a growing demand for teachers of this kind. Unfortunately, ill-health made necessary Miss Sinclair's return to Canada. There is an open door for a skilled teacher who can adapt primary principles to Indian conditions.

### MEDICAL WORK

**Medical Men Few.** During the last twenty years the Canadian Church sent out five medical men to Central India, and as two of these were needed to fill vacant places on the staff, and one has lately retired owing to illness in his family, the advance in men's medical work is not great. The most satisfactory progress is the opening of the Hospital in Rutlam. Formerly a dispensary only was carried on there. Through the kindness of the State officials, an excellent plot of ground, conveniently situated, was given ; and Dr. Waters has been permitted to build there, what the Mission has long needed, a Men's Hospital. It is centrally located in the Mission field, easily reached by rail, and is being built in such a way that wards can be added from time to time as funds permit and as the work requires.

**The Needy Nimar Valley.** For three years Dr. McPhedran has waited for permission from the Native

State to build a Hospital in Barwaha. This is a key position to the far-reaching fertile Nimar valley. It is the distributing centre for miles around. The residents have petitioned for the Mission to be allowed to open a Hospital there, and still the door remains closed to it. Under conditions that sorely try faith and patience, he has worked by means of a small dispensary for the bodily and spiritual healing of the multitudes of that needy valley. As in the days on earth of the Great Physician, so now, His healing servants in Central India never lack the open door of service. No occasion to seek for patients here. "A great multitude of impotent folk" awaits the coming of those who are skilled in the sympathetic healing art.

**Medical Ministry Among the Bheels.** Among the aborigines medical skill has proved a mighty power preparing the way of the Gospel. A good central Hospital in the land of the Bheels, carried on by a missionary who could give his whole time to that work, would be a mighty factor in bringing the Bheel country to the feet of the Great Physician. Since the missionary doctor began work in that land the business of the witch doctors has greatly diminished.

**Expansion in Women's Medical Work.** The growth in medical work for women has been more satisfactory. Well-built and fairly well-equipped Hospitals in Indore, Neemuch, and Dhar, are doing an invaluable work, and a Hospital is being built in Hat Pipalia, a town of Bagli State, which was urgently desired by the local authorities.



## THE WIDENING WORK

In Indore Hospital a missionary ward, known as "Jessie L. Forrester Ward," has been provided by Mrs. Campbell, of Rutlam and relatives, in memory of Mrs. Campbell's sister, whose brief sojourn in India will thus be gratefully remembered. The ward has already proved a boon to the Mission staff.

**Testimony to the Value of Women's Medical Work.**  
The importance of medical work, both men's and women's, is well described in the report of Dr. Margaret McKellar in 1909 :

"Medical Mission work is coming into its own. At the recent Pan-Anglican Congress, the Mission Section decided that the watchword which should guide the future Christianizing efforts in India was to be 'Strengthen, reinforce, the Medical arm.' Brigade-Surgeon, Lt.-Col. D. F. Keegan,—the first medical man whose acquaintance the writer made in India,—nearly two years ago,—in commenting on the above watchword, wrote: 'The Government of India might well adopt the same motto and apply it to their own medical service in these days of unrest in their Great Dependency. There can be no clashing of interests between the Indian Medical Service and the Association of Medical Missionaries, for charity in its widest acceptance is the bedrock principle of both. Members of the Indian Medical Service know full well what noble work the Medical Missionary Association, which now numbers more than 300 fully-qualified medical practitioners of both sexes, has done for many years in India, and how much this charitable work has tended towards inducing the native to view the Great Sarkar with a

more and more trustful and kindly eye. And the Association has done this by the proficiency of its members in medicine and more especially in operative surgery. . . . the aggregate number of important surgical operations performed in one year by the combined members of the Association throughout the length and breadth of India is immense. The members of the Medical Missionary Association and the Indian Medical Service are potent instruments of conciliation between the governing Briton and the subject races in our Great Dependency, and no strangers in India know the native more intimately than they do, for it is their lot to watch and tend him when stricken by disease or accident. And it is then that his many fine qualities are best seen and recognized, and the doctors are amply rewarded by the gratitude and implicit trust reposed in them by the native.' "

The report continues : "In comparing our own work with a like number of Hospitals for women supported by Native States, the administrative medical officer in Central India in his last Official Report to hand says, 'It is to be noted that the first three (Mission Dispensaries and Hospitals in Indore, Dhar, and Neemuch) are for women only and show (in the time under review) 839 in-patients ; this compares favorably with the 346 in-patients of the separate Women's Hospitals maintained by the States. Again the out-patients of these missionary Dispensaries number 18,804, against 11,748 of the Women's Hospitals.' "

**India's Medical Needs.** A recent writer says : "In spite of all that Government and missionary efforts



RUTLAM MISSION HOSPITAL



CARVING ON TEMPLE WALLS



BHEEL THEOLOGICAL CLASS WITH REV. H. H. SMITH AND DR. BUCHANAN



PASTOR AND OFFICERS OF CHURCH AT MHOW  
Rev. Mr. Drew (seated) and Rev. Mr. Taylor are members of session



combined have been able to accomplish, it is computed that out of the one hundred and fifty million women of India not more than three million as yet are within the reach of competent medical aid. The unrelieved suffering implied in such statistics is almost unimaginable. At present the shortage of women doctors is so great that hospitals have been closed for want of qualified workers. It is clear that the increasing needs of India in this direction cannot be met without the education of Indian women themselves as doctors and nurses. Government is fully alive to this fact, and just as in the matter of literary education, is ready to welcome and support financially Christian Medical schools."

**Ludhiana Medical College for Women.** The Women's Christian Medical College in Ludhiana is doing a valuable work for the whole of Northern India. The Women's Missionary Society of Canada through one of its medical missionaries is represented on the Board of Management. The Panjab Government has cordially supported the Institution, recognizing its valuable work.

The report for 1914-15 showed "that 40 medical students have already received their diplomas as Licensed Medical Practitioners, and are working in connection with 19 different Missionary Societies in all parts of India. At present there are 41 students in attendance ; 18 compounders, 29 nurses, and 16 midwives are enrolled, making a total of 104 under instruction."

**The Leper.** Medical work for lepers early claimed the sympathy and help of the Mission. Dr. Buchanan in Ujjain in 1895 inaugurated the first attempts to segregate these helpless people. A graveyard was the only segregation camp available, and the tithes of the little congregation at Ujjain were the only source of supply for their needs. Influential people, who had probably never given a thought to the danger of so many lepers daily mixing with the people in the crowded streets, suddenly became alarmed when they saw them gathered together in one place. They looked on the missionary as one who had brought a pestilence to the city. Entreaties, and then threats, were used to prevent the lepers being gathered together. But the leper camp continued. In Ujjain there is now a Leper Asylum built by the State. In Dhar, another has been built with funds raised by Mr. Henderson of Toronto, as a memorial to his wife. This latter Asylum is under the care of the "Mission to Lepers in India and the East," the missionary at Dhar acting as their Superintendent. From the beginning, the leper work has never been a charge on the funds of the Canadian Church. A goodly number of these poor outcastes have been received into the fellowship of the Christian Church.

**Consumptives.** No special provision has yet been made for consumptives, although there is need among the Christians for some such provision. There is a sanatorium near Indore on one of the highest points of the Malwa plateau begun by an energetic and public spirited Hindu gentleman, the medical officer of Indore

State, and built by the wealthier members of various sects, each sect having its own special ward.

The work is ever widening. The doors of service are always wide open. The dark clouds of famine, and later the awful ravages of Bubonic plague, came to test the faith of the missionaries, but the last two decades have seen a growing intensive work, and a widening of the range of activity. Fourteen stations are occupied, and the mission staff has increased until it now numbers seventy-four. But each step forward shows greater possibilities of service. Instead of fourteen stations, there should be forty-four centres. With such a disposal of the forces, and with the training facilities now established, growing with the increasing needs, it is possible for the eye of faith to see the coming of the Kingdom of Christ in Western Central India.





**THE INDIAN CHURCH**

“ Experience has already shown that by far the most hopeful way of hastening the realization of true and triumphant Christian Unity, is through the enterprise of carrying the Gospel to the non-Christian world.”—DR. JOHN R. MOTT.

“The simple peasant and scholarly pundit, the speculative mystic or self-torturing devotee, the peaceful South-man, and the manly North-man, the weak Hindoo who clings to others of his caste for strength, and the strong aborigines who love their individuality and independence ; one and all possess a power which could find its place of rest and blessing in the faith of Christ and in fellowship with one another through Him. The incarnate but unseen Christ, the Divine yet human Brother, would dethrone every idol ; God's word would be substituted for the Puranas ; Christian brotherhood for caste ; and the peace of God instead of these and every weary rite and empty ceremony, would satisfy the heart. Such is my ideal which I hope and believe will one day become real in India.”—DR. NORMAN MACLEOD, (address to General Assembly of Church of Scotland).

## CHAPTER VI.

### THE INDIAN CHURCH

**The Key to the Problem.** An indigenous Christian church is the key to the problem of India's Evangelization. At the present time, the Foreign Mission organization and the Indian Church exist side by side, the Foreign Missionary and the Indian Worker of the Mission being in some cases the predominating influence ; in others, where the Church has reached greater maturity, acting as helpers to the Indian Church.

**What is a Mature Church?** Where ecclesiastical maturity has been attained in any community we expect to find (1) Pecuniary self-support, (2) Complete self-government, (3) Self-propagation. This is the ideal. The Indian Church is far from full attainment, but there is a growing self-consciousness, the ability to control its own affairs is becoming increasingly manifest, and its evangelizing activities, when one considers the resources of the Church, compare favorably with those of Western Churches.

The Indian National Conference which met in Calcutta in December, 1912, which was the most representative missionary body that has yet met in India, expressed itself as follows :

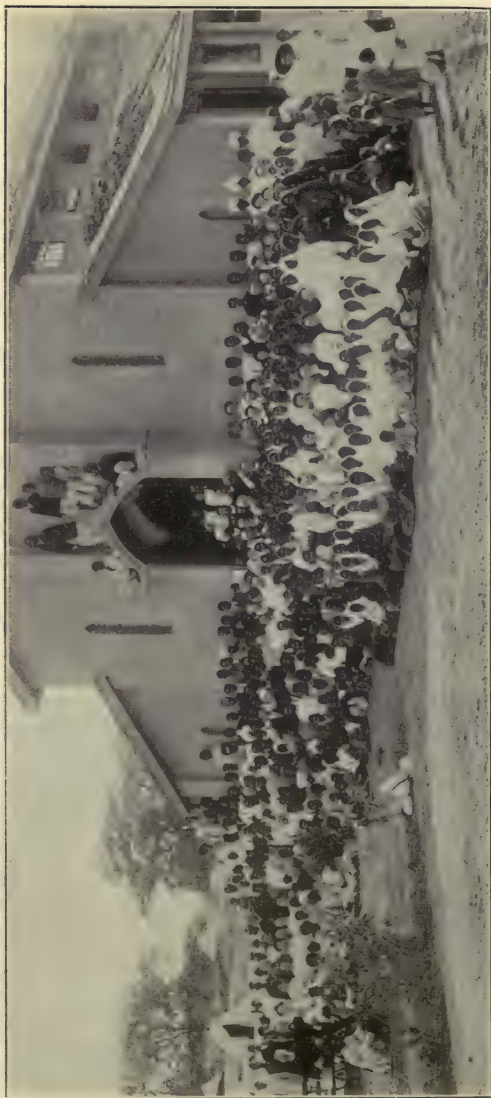
"This Conference notes with profound thankfulness to God that, as the outcome of Christian effort in this Empire, there is now an Indian Church firmly estab-

lished which, not only in its numerical growth, but also in the reality and vigor of its spiritual life, in the development of its organization and in the growth of its missionary zeal, affords great cause for encouragement. It is the conviction of this conference that the stage has been reached when every effort should be made to make the Indian Church in reality the most efficient factor in the Christian propaganda in this land. To this end it is essential that the Church in Western lands should continue to co-operate in the further development of the Indian Church, that it may most effectively accomplish its providential mission in the regeneration of India."

**Interesting Figures.** According to the last census, taken in 1911, the Christian population of India is 3,876,203, or about 12 per thousand of the population. Of these it is estimated that 3,574,000 are natives of the country, the balance being made up of Europeans and Eurasians, or as they are now called, "Anglo-Indians." Not more than 200,000 are Europeans and Americans, domiciled, or of pure descent, and these include nearly 75,000 British troops. What may be described as the resident or sojourning white civilian element is little more than three per cent. of the Christian population.

Of the above 3,876,203, the Roman Catholics number 1,490,864; the Syrian Church, 728,304; the Protestants, 1,636,731. Of the Syrian Church more than half hold allegiance to Rome and with this addition the Roman Catholics number 1,904,006. The following table gives the growth of the total Christian community during the past 4 decades :





CHRISTIAN MELA AT RUTLAM



A CHRISTIAN FAMILY



MR. AND MRS. JOHORY

## Increase per cent.

1881—1,862,634. . . . .	....
1891—2,284,380. . . . .	22.6
1901—2,923,241. . . . .	27.9
1911—3,876,203. . . . .	32.6

The comparative percentages of growth in the past decade are as follows : Roman Catholics, 25% ; Syrian (Protestant), 27% ; Protestants, 41½%. It is estimated that, "at the present rate of increase the whole population would be Christian in about 160 years, which would be faster than the conversion of the Roman Empire."

Within the bounds of our own mission field in Central India the numerical increase has been encouraging. Since the Mission began in 1877, over four thousand have been baptized into the fellowship of the Christian Church. The statistics for the year ending Sept. 30, 1915, show a total Christian community of 3,126, of which 1,048 are full communicants.

**A Statesman's Tribute to Christianity.** Bare statistics, however, give but an imperfect idea of the influence of the Christian Church. Striking testimony in this regard was recently given by one who stands outside at least of the visible church. Sir Narayan Chandavarkar in addressing the Y.M.C.A. of Bombay used these words :

"And this message has not only come, but it is finding a response in our hearts ; for, as I have already indicated to you, the old conception of a spiritual worship of God has not entirely perished from the minds of the

people, though it may be buried below a mass of ceremony and superstition. The process of the conversion of India to Christ may not be going on as rapidly as you hope, but, nevertheless, I say, India is being converted ; the ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought. And this process must go on, so long as those who preach this Gospel seek, above all things, to commend it, not so much by what they say, but by what they do and the way they live.

“And what is it in the Gospel of Christ that commends it so highly to our minds ? It is just this, that He was ‘the Friend of sinners,’ He would eat and drink with publicans and outcasts ; He was tender with the women taken in sin ; all His heart went out to the sinful and needy, and to my mind there is no story so touching and so comforting as the Prodigal Son. Christ reserved His words of sternest denunciation for hypocrites and especially for religious hypocrites whose lives and conduct utterly belie the great professions that they make. The Gospel of the Kingdom of Christ has come to India, and when it is presented in its fullness and lived in its purity, it will find a sure response among the people of the land....

“I have no right to speak at all about the Kingdom of Christ ; but I believe that it is working amongst us to-day ; It is the little leaven that will in time leaven the entire mass. The Kingdom of Christ, I say, is working out its own ends slowly, silently and yet securely.”



**The Church in Central India.** The church in Central India has undergone a rapid transformation within recent years. At first the membership consisted largely of the preachers, teachers and other helpers who, with their families, formed the nucleus of the Indian Church. While this seemed a necessary stage in the establishment of the church, it was not a condition of things congenial to the growth of a spirit of independence or self-reliance. To-day the conditions are far different. A large and ever-growing proportion of the membership is entirely independent of the Mission, and the Indian Church has a goodly number of the Helpers under its own control and is responsible for their support.

There is no work more important, or more interesting than to help in the healthy development of the church. It is a work which lies near to the heart of every true missionary who shares something of Paul's spirit when he wrote to the Galatians: "My little children, of whom I am again in travail until Christ be formed in you . . ." (Chap. 4 : 19). The hardest work of the missionary begins when the converts are received by baptism into the company of the disciples of Christ. Then must follow the work of "teaching them to observe all things, whatsoever I have commanded you." It has to be done patiently, perseveringly and systematically, training them in temperance, purity and holiness of life. Christian worship, so different from the temple worship, has to be exemplified. Some form of organization is necessary and indigenous leadership has to be developed.

**How Maturity is to be Attained.** As to the ideal for the Indian Church, self-governing, self-supporting

and self-propagating, there is unanimity among all missionaries. As to the method of attainment, there is considerable difference of opinion. Some place self-support as the primary consideration, and powers of self-government are held strictly in abeyance until the Church has learned "to pay." Others lay the emphasis on self-government, believing that when the Indian Church is trusted with responsibility, the grace of benevolence will more speedily develop and the work of propagating the Gospel be stimulated. Others again see only the pressing need of India's evangelization and would bend all the energies of Foreign and Indian Christian alike to this end.

The problem of the development of the Indian Church is bound up with the work of a well-organized and wide-spread, but foreign, missionary propaganda. For this reason the problem in one important aspect has to do with the relation of foreign missionaries to the Indian Church. The ideal which Christians in India have before them will largely determine the way in which this latter question will be treated. If an "**Indian Church**" be the ideal, there will almost certainly be on the part of Indian members a measure of dissatisfaction with the place foreign missionaries hold in the Church.

The missionary on the other hand may fail to merge himself with the Church for whose welfare he toils. He may regard himself as belonging to the **Mission** rather than to the **Church**, as having his Church membership at **Home** rather than on the **field**, and as being himself merely **lent** to this work until such time as

his presence is longer required. The Indian Christian is led to regard the Church as "for Indians only." In such a case, "The ideal of the Church is not the most effective organization for the accomplishment of the largest work but the attainment of absolute independence at all costs, as soon as possible. With such a thought constantly in mind, the foreign missionary is not looked upon as a desirable element in the Church, but one that is to be rendered unnecessary as soon as may be." But let the ideal be : "The Church of Christ in India," and the distinction of Indian and Foreign will tend to disappear. A merely "national" outlook is injurious to the true spirit of the Church of Christ. Nations tend to mingle more and more. India will for long be the home of many Europeans and Americans, East and West will meet, and where more fittingly than in the Church of Christ which knows neither race nor speech, nor color, but all are one in Christ Jesus. With such an ideal, "the controlling thought would not be, the difference between Indian and foreign members or workers, the rights and privileges of the one or the other, but the possibility of using both to the greatest interest of the supreme work of the Kingdom. In such a church the **relation** of the missionary would be that which would enable him to make the largest contribution to the enterprise. From his thinking would be absolutely ruled out the idea that he is there to dominate or control the situation, reserving to himself such rights and prerogatives as belong only to the missionary ; while from his Indian brother's mind would disappear the thought that the missionary, so

long as necessary, must be tolerated, but that true advance on the part of the Church will render him unnecessary, and thus happily remove the one class of persons that now prevents the Church from coming into its own rightful position and heritage."\* So great is the work that remains to be done that even a mature church in India may well need and welcome the aid of the foreign missionary. The attainment of self-support, self-government and the spirit and ability to propagate itself, does not, as we understand it, absolve all but the Church in India from responsibility for India's evangelization.

**The Mission and the Chaplaincy.** Having as its aim the wider conception of the Church of Christ in India, the mission has, almost from its beginnings, shown a practical interest in the work among Anglo-Indians and domiciled Europeans including the troops. These latter are stationed at Neemuch and Mhow, with small detachments also in Indore. At the two first-named the Church of Scotland, through its Colonial Committee, has held itself responsible for the spiritual needs of the Presbyterian troops. In 1890, on account of the illness of the regular chaplain, the missionary at Mhow, Rev. Geo. MacKelvie, was asked by the Church of Scotland to assist in caring for the troops, and part of his salary was guaranteed. This was the beginning of co-operation with the Church of Scotland in chaplaincy work. From that time to the present, except a few brief intervals when chaplains were appointed directly by the Church of Scotland, the work has been

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\*Rev. B. T. Badley, *Indian Witness*, July 8, 1915.



entrusted to the Canadian Mission, and its nominees have been endorsed by the Church of Scotland, and a substantial annual grant has been paid into the funds of the Mission. Various members of the staff have officiated from time to time, and the Mission thus forms a living bond of union between European and Indian. The chaplaincy is now under the care of Rev. E. J. Drew, who, in recognition of his long and faithful service, has been given the status of a missionary by the Foreign Mission Board of our Church. Mr. Drew is an Englishman who went to India in the Army, but after a few years withdrew and engaged in business. For over thirty years, first as a voluntary worker, and later as an assistant-missionary, he has been closely identified with the work of the Mission in Mhow. A man of boundless energy and wide experience, he has well earned the mark of confidence which the Mission and the Foreign Mission Board have bestowed on him. He was ordained by the Presbytery in 1905. Two years later he was appointed chaplain, and still continues rendering acceptable service to the troops as well as giving valuable aid in the vernacular work.

**English Services at Rutlam.** For the little Anglo-Indian and European community in Rutlam, services were begun by Dr. Campbell, and missionaries of that station have continued to minister to the needs of that community for more than 25 years. The maintenance of an English service and occasionally of a Sabbath School, have been greatly appreciated.

**Church Union in India.** One of the most striking features in the growth of the Church in India has been

in the direction of Union. The Presbyterians led the way, and in 1902 the "South India United Church" was formed by the union of the Churches in connection with the United Free Church of Scotland and the Reformed Church of America. As a result there was co-operation in Theological instruction, in training of teachers, in the publication of a joint paper, in benevolent and Home Mission work, and a new impetus was given to self-support and self-government. These results became still more evident when in December, 1904, there was formed a larger union of the above Church and five other Presbyterian bodies working in India. It chose to be called "The Presbyterian Church in India." By this union, the Presbytery and its congregations in Central India ceased to have organic connection with the Canadian Church on the other side of the world, and were organically united to their Presbyterian brethren throughout India. The Mission and the missionaries retained their former connection with the parent Church in Canada, but as members of an "Indian" Presbytery and its congregations they are fully identified with the Church in India.

A still more comprehensive union movement was in the meantime being contemplated in South India, and in 1908 the Churches in connection with the London Missionary Society, and the American Board of Commissioners for Foreign Missions, united with the Presbyterians of the South in "The South India United Church." The Synod of South India was, with a cordial Godspeed, released from the newly-formed

Presbyterian Church in India to merge itself in the wider union in the South.

**Federation.** A strong movement also towards Federation is gathering momentum and promises soon to be widely adopted. Its aim is that, "The Federation shall not interfere with the existing creed of any Church or Society entering into its fellowship, or with its internal order or external relations. But in accepting the principle that the Church of God is one, and that believers are the Body of Christ, and severally members thereof, the Federating Churches agree to respect each other's discipline, to recognize each other's ministry, and to acknowledge each other's membership by a free interchange of full members in good and regular standing, duly accredited, welcoming them into Christian fellowship and communion as brethren in Christ."

The basis of Federation has been accepted by the missions of the Methodist Episcopal Church and the English Baptist Church, by the American Marathi Mission, the South India United Church, and our own Presbyterian Church in India. It is hoped that shortly Provincial Federal Church Councils will be organized.

**The Spirit of Union in India.** These movements are doing much to remove the offence which a divided Christendom presents to thoughtful minds in the Indian Church. Why should the Church in non-Christian lands be made heir to the differences which have had their origin, often in strife, in the Church in Western lands? The **planting** of Churches along

denominational lines was perhaps inevitable. All the more necessary is it that the work of union should not be left to the Indian Churches to accomplish alone when they reach the stage of maturity, lest the differences with which they have had no special concern in the past should become fastened upon them for all time ; but that the Missions should endeavor to see realized the Unity of the Church of Christ.

The situation in India compels the spirit of unity because :

(1) Indian Christians generally desire the fullest possible fellowship. For them the simple confession, "One Lord, one faith, one Baptism," stands out in bold relief against the dark background of a cruel heathenism which has cast them off forever. They chafe against denominational barriers which tend to hive off the Christians into separate folds.

(2) The perspective of the missionary himself is different when he is on the foreign field. He may have gone there with the idea that the particular tenets of his denomination—its doctrinal statements and forms of government—should be repeated on the foreign field. But he soon finds that he is confronting everywhere the same pressing problem—the evangelization of the countless multitudes. The evangelistic note dominates the Church's life, and the emphasis is shifted away from the thought of denominational differences. He sees that creeds forged in times of controversy and directed against errors then prevalent, may be viewed differently by his Indian fellow-Christian, who has his own controversies with the errors of India. He



may discover also that forms of Church Government need to be adapted to the character of the people and their forms of social life. He will discover that his work as a foreign missionary is "not to carry moulds but to plant living seed" ; to teach the fundamental principles of the Gospel, leaving to the growing Church freedom to adapt its creed and its form of Government to suit the special circumstances. The Living Lord is in His Church, and can be trusted to lead it into the fullest measure of usefulness and blessing.

(3) All branches of the Christian Church face a common and an implacable foe. As Sir Herbert Edwardes long ago said : "differences about bishops, etc., seem very small under the shadow of an idol with twelve heads." In face of the opposition of the great non-Christian world of India, any refusal on the part of Christ's followers to co-operate in the fullest possible way seems almost criminal.

**Christian Melas.** Perhaps no single feature of Church life has been so potent in developing the sense of unity among Indian Christians as the Melas or Conventions which are very common in all parts of the land. They are according to the genius of the Indian people. Their gregarious instincts find happiest expression in these large and enthusiastic gatherings for spiritual inspiration and fellowship. These Melas have discovered to the Church as a whole not a few men of wonderful gifts as preachers of the Word and as leaders in spiritual things. The Annual Mela held under the auspices of the Presbytery in Central India has been invaluable for the development of the corporate life of

the Church there. Four or five days are spent each year in united prayer, the imparting of some definite phase of Scripture teaching, and the delivering of inspirational addresses. For missionary and Indian Christian alike, these days have been times of much blessing.

**Indigenous Missionary Activities.** With the growth of self-consciousness and the spirit of unity in the Church in India, there is a growing desire to assume responsibility for India's evangelization. The growth of indigenous missionary associations, denominational and otherwise, has been a feature of recent years. In Central India the growth in this respect has been gratifying. In 1915, with 13 organized congregations, and a communicant membership of 1,048, and a total baptized community of 3,015, a total of 3,286 Rupees (3 Rupees = 1 dollar) was spent on extra-congregational, or specifically Mission work. Congregations were responsible for one or more Home Missionaries each, and in some cases assumed the entire up-keep of out-stations. Some employed Bible women, others were responsible for local schools. Three congregations had settled pastors. The amount spent on Mission work was equal to three-fourths of that spent on congregational needs including pastoral support. But apart from financial gifts was the gratifying fact that much personal work in bazaar preaching, conducting of Sunday Schools, etc., was carried on.

**The Banyan Tree.** The growth of the Church in India is typified in that of the banyan tree. First is the parent trunk, which throws out its far-spreading



THE BANYAN TREE—A PARABLE OF THE INDIAN CHURCH



MISSIONARY'S BUNGALOW AT KHARUA



BALARAM, A CHRISTIAN PREACHER, AND HIS FAMILY



branches. From these in course of time rootlets drop downwards until they touch the earth, and in a marvellously short space of time these take firm hold of the soil and become strong supports to the branch above. The overhead branch extends farther and drops other rootlets which also in time become supporting pillars to the branches above. The parent trunk is thus soon surrounded by a mass of pillars each like the parent stem ; and trees may be seen where the original trunk has decayed almost entirely away, leaving the wide-spreading tree supported by its newly formed trunks. Not yet, however, has that time come for the Church in India. Co-operation between the Foreign and the indigenous Church, is the need of the present. The Macedonian cry, "Come over and help us," is still the cry of the Church in India to the Church in Canada.

**Some Indian Leaders.** Did space permit it would be profitable to the reader to make the acquaintance of many who are leaving their impress on the young Church in Central India. For instance, the pastors. In 1900 the first Indian pastor, Jairam B. Makasare, was ordained and settled over the Rutlam congregation, which then had 3 elders, 49 communicants, 146 baptized and 174 unbaptized adherents. The pastors from the first were not permitted to be a charge on the Foreign Mission Funds of the Church in Canada. Had some scheme of augmentation been adopted, the number of settled pastorates would doubtless have been greater ; but it is questionable if there has been any real loss to the Church by insisting on self-support. The Rev. Benjamin Ellis, a scholarly minister from a

neighboring Presbytery, was inducted as first pastor in Indore in 1912. Mhow, the same year, called the Rev. Samuel Karim, the youngest of our pastors, a man who has been trained from boyhood in the Mission. To rare gifts as a teacher, there is added the true pastor-spirit and zeal in preaching the Gospel. The Rev. Bhagajee Gaekwad, after long years of service, and having completed the prescribed course of study, was ordained as Minister-Evangelist, and given the oversight of a District. The Rev. Yohan Masih, graduate in English of the Theological Seminary, Clerk of the Synod, Instructor in the Seminary, and zealous evangelist, is a born leader. Mr. J. W. Johory, versatile, zealous Home-Missionary, first Indian extra-mural B.D. graduate of Serampore College, teacher in Arts College and Theological Seminary, tutor in the Maharajah's household, has his whole life been devoted to the Church in Central India. (His picture and that of Mrs. Johory are seen on another page.) For these able godly men, and many others, we give God thanks. The writer recently gathered some personal testimonies from leading members of our Central India Christian community ; and in answer to the question "Why are you a Christian ?" the following among other replies were received :

**Personal Testimonies.** "I do not know how I can live a holy life in this world and be in communion with the Divine, without being a Christian. Since accepting Jesus as my Saviour I have got such a victory over temptations and my sins in which I used to fall often. The vision of the loving Father through Jesus is so clear

that there is perfect peace and joy, and love to help and save my fellowmen. That's why I am a Christian."

Another says : "I am a Christian because the love of Christ constrains me. He lived and died for me. He is now my living personal Saviour. His loving presence is all-sufficient for me. He satisfied all the cravings of my heart. Without Him I find life to be not worth living. I cannot but be a Christian, most unworthy though I am to be called so."

Another replied :

"Because Christ came to save sinners and He has saved me, and because Christ purchased me by His own precious blood, therefore now I am not my own, but Christ's."

Another :

"Because Jesus has bought me with a price and redeemed me with His precious blood. I looked unto Him and was lightened. Thanks be unto God for His unspeakable gift. The God of Glory was not ashamed to pick me up, but called me out of darkness and uncleanness into His marvelous light."

And still another writes :

"I am a Christian because in my own experience I have found a personal Saviour in our Lord Jesus Christ. He is to me not an abstract, philosophic Ideal nor a mere Historical Person, but a Living Presence, realized in my every day life, leading and guiding me through the vicissitudes of life notwithstanding my weaknesses and frailties. I have found Him a ready Helper in all my trials and difficulties, and a loving and sympath-

izing Friend in my life struggles through this world, giving me assurance that He will be the fulfilment of my hope when this life ends to be resuscitated again in the glory of resurrection. In communion with Him I have found that peace of mind and spiritual strength which enabled me so far to battle through indifference and misunderstandings of the world. In the knowledge that I am also one of His—a Christian, I have felt that joy and peace which the world had not given me. I am fully convinced that there is nothing in this world which can give that assurance of salvation and divine life that Christianity can give.”

These testimonials reveal the longings of the heart of India for a faith which satisfies and gives power to live victoriously. “Show us the Father and it sufficeth us” is the cry of earnest souls. Jesus is the only answer which will satisfy. It is the confession of men and women such as these that gives hope for the Church in Central India. So long as our leading Christians have a vital experience of the Saving Power of Jesus Christ, there need be little fear for the progress of the Church. And it is a striking fact that the men of outstanding gifts as leaders in the Church in India as a whole are men of a deep spirituality.

**Problems of the Church in India.** The Church in India has special difficulties to cope with. (a) In the matter of Sabbath observance. The Day is, of course, officially recognized as a Day of Rest. Offices, schools, and public buildings are closed as a rule, and many of the larger shops in the chief cities. But in the non-Christian communities generally, the convert sees all



about him the people engaged on the Lord's Day in their ordinary occupations. Shops open, vendors crying their wares, temptations on every hand. The Christian has the unique privilege of giving, by his reverence for the Day, a marked testimony to his faith.

"Upholding the sanctity of the Sabbath law is a matter of extreme difficulty in a non-Christian community where employers of labor pay no regard to it, and where many Government operations of various kinds are continued on the Sabbath under the control of Europeans, and where many Europeans bearing the Christian name pay no heed to the claims of the day. The Native Christians, who are poor (as most of them are) and dependent for daily bread on their service for non-Christian masters, are practically compelled to work at least a portion of the day, and so also are those, in some cases, in Government offices and in State and railway employ."\*

(b) In the matter of polygamous converts. The presence of such in the Church is a cause of offence to very many ; but the refusal to give the rite of baptism until the convert consents to retain the one wife only, raises serious difficulties. This is well expressed in the report of the Edinburgh Conference as follows :

"One great difficulty is that in many non-Christian lands the practice of polygamy is not contrary to the natural and unenlightened conscience. You can show a man without great difficulty that an idol is nothing, or a witch doctor an impostor, but you cannot easily

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\*Edinburgh Conference Report.

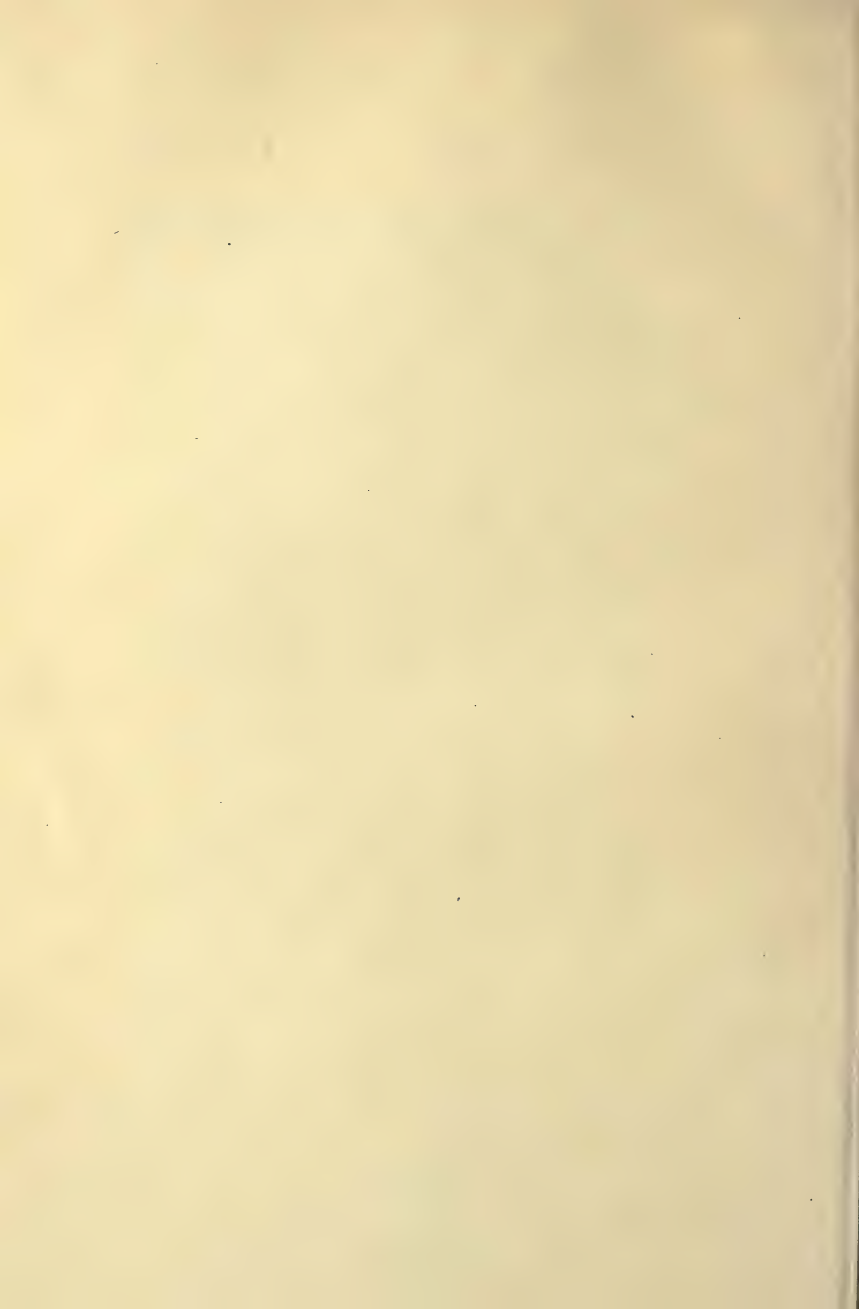
lead him, as it were from without, into our Lord's high and spiritual view of Holy Matrimony. As Bishop Callaway remarks : 'It is not so much that polygamy hinders conversion, as that it is the converted man alone who can see that polygamy is wrong.' Once again, when polygamy has been thus entered upon by both parties in the times of ignorance, and where there are children recognizing the two parties as their parents, for the Church to insist on the breaking up of the relationship is to deprive the children, either on the one hand, of the protection of their father, or on the other hand, of the care of their mother ; while the woman thus put away finds herself, according to many letters before us, in the position of gravest moral danger—'relegated' as one correspondent bluntly put it, 'to the position of a prostitute.' '\*

**Times of Refreshing.** No account of the growth of the Christian Church in Central India would be complete without a reference to the "Revival" of 1906-07. Following the remarkable revival in Wales in 1905 the Churches in several parts of India were visited by a very wonderful outpouring of the Spirit of God. Like a fire, trying the hearts of men, it swept through whole communities of Christians. This had been preceded by much earnest prayer for spiritual reviving, and the answer came in such an overwhelming sense of the presence of the heart-searching God, in such a deep sense of sin, and open confession, in such agony of prayer for the Church and for the unsaved, as few had ever seen before. Sometimes whole audiences seemed to be

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\*Edinburgh Conference Report.

moved by some invisible power and the meeting would be taken entirely out of the hands of the leader. One after another would rise, and sometimes several at once, to pray, confess, or read a portion of scripture. The deep spiritual intensity, preserved the sense of unity. Restitution was made for wrong done, old grudges confessed and put away, enemies were reconciled, consciences made tender as never before. There was deep distress at sin, the sin which caused the death of the Divine Saviour. The cry was often heard : "It was not the Jews or the Roman soldiers that crucified Thee, it was I," or "My sins were the thorns in Thy brow" ; "My sins pierced Thee." It was a time of gracious "reviving" and particularly in those phases of the spiritual life where there is frequently a great lack among converts from heathenism.





**PROBLEMS OF INDIAN MISSIONS**

“Oriental thought is on the march, and you cannot stop it, do what you will. If you ask me what is safe for the future—if you ask me to indicate a safe and expedient policy to the Government, I say an open Bible. Put it in your schools. Stand avowedly as a Christian Government. Follow the noble example of your Queen. Declare yourselves in the face of the Indian people as a Christian nation, as Her Majesty has declared herself a Christian Queen, and you will not only do honor to her, but to your God, and in that alone you will find that true safety rests.”

—SIR HERBERT EDWARDES.

“Many persons mistake the way in which the conversion of India will be brought about. I believe it will take place wholesale, just as our own ancestors were converted.”

—SIR CHARLES TREVELYAN.

## CHAPTER VII.

### PROBLEMS OF INDIAN MISSIONS

There are problems that are ever present and others that are peculiar to their time. Some are more insistent at one time than another. The Living Spirit of Christ has been given to His Church for guidance to solve the problems as they arise.

#### I. MASS MOVEMENTS

The normal growth of the Christian Community in India is generally thought to be by individual accessions from the non-Christian communities ; and ordinarily such converts confess Christ at great sacrifice—a sacrifice which puts to shame the critic who asks : “How much does it cost to convert a Hindu ?” Suffice it to say that the cost is negligible compared with what it costs a Hindu to become a Christian. The individual who confesses Christ by baptism, forsakes all to follow his Master. But it frequently happens that whole communities, as such, are moved to cast away their idols and turn to Christianity. Such are known as “Mass Movements.” The expression is intended to indicate “the movements towards the Church, of families, and groups of families, sometimes of entire classes and villages, rather than of individuals. The impulse that gives rise to such movements is a ferment of some kind of new life in the mass, rather than any

definite aspiration separately realized by each individual."\* When such movements occur, it is found that caste influence, which destroys individual initiative and makes the cross so heavy for the individual convert, gives added force to the "Mass Movement," for such movements usually run along the lines of caste relationships.

**The Eastern Type of Mind.** A Westerner with his strongly individualistic cast of mind, finds it difficult to appreciate the way the Indian thinks and acts. Mind in India moves in the mass. Life is communal in its expression. In the West, each individual counts as an integer ; in India, he counts as a fraction. Communal interests determine all his social ties, his work, his whole life. It is not surprising that the Christian appeal should be responded to by the community as such.

Of the whole Christian population of India, it is estimated that nearly 90% has come from the depressed classes or the outcaste communities—those who are considered too degraded to have a place in the Hindu social system. There are over 50 million of these in the whole of India. They live, as a rule, outside the village walls or in districts strictly removed from their Hindu neighbors. Mass movements have largely characterized the approach of these people to the Christian faith. In earlier days in South India large numbers were baptized, and latterly work in North India has been characterized by widespread movements

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\*World Missionary Conference—*The Church in the Mission Field*, page 85.



among the chuhras, chamars, and other depressed classes.

**The Poor of India.** These are the poor of India. In a land where wealth is but ill-distributed and where the average earnings per capita has been estimated at £2-10-0 to £3-0-0 per annum, the depressed classes represent the extreme of poverty. Millions of them travel life's journey always hungry and near to the border line of death. They are so poor that they are not afraid of death, and when the grim shadow falls over their path they do not struggle hard but just lie down and die as though the gloomy visitor were not unwelcome.

**India Christianized from the Base Upward.** The history of the growth of Christianity in communities is usually from the base upward. In the early days of Christianity the reproach was cast upon it that, "the new sect was composed almost entirely of the dregs of the populace, of peasants and mechanics, of boys and women, of beggars and slaves." Paul wrote to the Corinthians of his day : "Behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble are called, but God chose the foolish things of the world that He might put to shame them that are wise ; and God chose the weak things of the world that He might put to shame the things that are strong ; and the base things of the world, and the things that are despised did God choose ; yea and the things that are not that He might bring to nought the things that are ; that no flesh should glory before God." (1 Cor. 1 : 28-9 R.V.) And our Lord, when making

His first announcement of the character of His earthly ministry, said : "The spirit of the Lord is upon me because He anointed me to preach good tidings to the poor . . . ." (Luke 4 : 18 R.V.) To the poor the Gospel is preached,—is the dominant note of Indian evangelism, and we may be sure this work is very near to the heart of Jesus Christ. The test of a genuine Christianity is its attitude to the poor.

**Mass Movements in North India.** Of Mass Movements in the North, with which our Mission is more closely related, the growth has been remarkable. The Methodist Episcopal Mission of the U.S.A. in 1912 baptized 30,000, and in 1913, 40,000. In these two years as many were received as in the whole of the first 40 years of their mission in India. In 1914 they had to refuse baptism to 40,000 enquirers because of lack of helpers to give the needed instruction. The United Presbyterian Church of North America has a membership of over 60,000, and the Presbyterian Church in the U.S.A., of over 26,000, very largely drawn from the despised classes as a result of mass movements.

**Movement Among Ballais and Others.** The Central India Mission has touched but the fringe of such movements as yet, but they are so important and so full of possibilities for the future that they deserve careful study. The experiences of the Mission in this respect in its earlier years have been told in a previous chapter.\* More recently there has been manifest a widespread interest among the Ballais, who are the hired helpers of the higher castes and are also the weavers of a coarse

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\*See Chap. IV.

kind of cloth, commonly used by the farmers. In the North-Eastern section of our field especially, numbers of enquirers have been enrolled. In Kharua station, 300 families were under instruction in 1914, and many have since been baptized. The interest is spreading and many more are asking to be instructed. The ferment of Christian ideas is permeating the Ballai community as well as other low castes. The strength of the Mission staff will have to be directed more to these people, and our greatest problems in the future will be those raised by the movements towards Christianity among the "untouchables."

**The Motives which Move Them.** It cannot be said that the motives which actuate these peoples are of a high order, if judged by the standards of those who are the products of centuries of Christianity. They are turning to Christianity from a condition of degradation and ignorance. By centuries of oppression they have become reconciled to their lot and even speak of themselves, without any sense of the injustice of it, as the "untouchables." The preaching of the Gospel among them may not strike at once the highest possible responsive chord, but the Message of Christ to the outcaste calls forth the recognition of their own manhood, the hope of social betterment, and of relief from age-long oppression.

From their point of view, these motives may be as far superior to those which ordinarily move them, as the heavens are above the earth. "The tyranny and oppression to which the outcastes are subjected in India, as a result of the caste system, is a material

factor of the whole movement. They find themselves admitted to a new fellowship, treated as brothers and potentially equals. They find thus offered to them a new dignity and a new status. When the members of some families have dared to join the Christian Church, their friends have at first persecuted them, then have learned to watch them with interest, and finally have been convinced that these converts were changing in character as well as in outward circumstances, and changing undoubtedly for the better. Thus family ties, which in the beginning formed a hindrance, became helpful to the growth of the Church. Families join themselves to the Christian movements because their friends have done so, and in doing so have prospered. Many come because they see that Christian children are cared for and educated, and have in every way a better prospect in life than children of the non-Christian community around them.”\*

**A Challenge to the Church.** These mass movements began in South India and have since spread to parts of Burmah, the Central Provinces, the United Provinces, and the Panjab. The extent to which these movements have grown in the Northern and Central parts of India, is challenging anew the faith and consecration of the Churches in these areas. A heavy responsibility rests on the Church to be ready to cope with such problems. She dare not baptize without having a reasonable hope of being able to shepherd and educate, as well, these masses. The moving of these multitudes is not of man

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\*Edinburgh Conference Report, page 87 of “*The Church in the Mission Field.*”





A GROUP OF ENQUIRERS—KHARUA



INDORE CHRISTIAN COLLEGE

but of God. Prayer for the outpouring of God's Spirit on India is being answered by the outpouring of a great unrest among these despised ones, and the turning of them in thousands to the Christian Church for the satisfying of a hunger, the meaning of which they but dimly understand. In all the years of work in Central India, there never was such a wide-open door for service as that which these "poor" now present to us, and yet we are but at the beginning of this work.

These movements are full of hope for the future. G. S. Eddy says : "The numbers gained in the mass movements alone are greater than in any other mission field, and place India among the most hopeful and urgent mission fields of the world."\*

✓ **Effect on the Caste System.** They are a fatal blow at the whole caste system. The existence of the depressed classes, a great army of over 50 million, is the degradation of the whole social system of Hinduism. In the words of the late Dr. Booker T. Washington, "You can't keep a man down in the ditch without staying down there with him." The redemption of the depressed classes will mean the collapse of the caste system in its objectionable features, for it needs them to preserve its ceremonial purity.

But still another influence is at work among the higher castes as a result of the uplifting of the depressed classes. It is common testimony that where this work has been most successful, there has also been the greatest success with the high caste people. They are

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\*"The New Era in Asia," page 153.



drawn by the evident power of the Gospel to uplift those for whom Hinduism has no message. The story is told of a Brahman, visiting a missionary and seeing on the wall a picture of Christ washing the disciples' feet, saying, "You Christians pretend to be like Jesus Christ, but you are not ; none of you ever wash peoples' feet." The missionary said, "But that is just what we are doing all the time. You Brahmans say you sprang from the head of your god Brahma ; that the next caste lower sprang from the shoulders ; the next lower from his loins, and the low caste sprang from his feet. We are washing India's feet, and when you proud Brahmans see the low caste and the outcaste getting educated and Christianized—washed clean, beautiful, and holy inside and outside—you Brahmans and all India will say, 'Lord, not my feet only, but also my hands and my head.' "

**Hinduism Being Aroused.** These movements have been a stimulus to social service within Hinduism itself. The publication of the successive census reports has awakened even the orthodox Hindu to note the defection from Hinduism of great numbers of low castes ; and here and there movements are set on foot to lift the depressed, and attach more firmly to the Hindu system, the Mahars, Pariahs, and others of that type. Whether, when they become educated enough to be conscious of their claims to manhood and begin to assert their rights to equality of treatment, their high caste sympathizers will be so anxious for their welfare, is another question. In the meantime we welcome every agency that tends to the intellectual



and moral enlightenment of those whose uplift is long overdue.

## II. EDUCATION

**Agitation in Regard to Education.** The problems of education are being discussed in India as never before. The great question so ardently discussed a generation ago as to whether Mission schools for non-Christian pupils were a legitimate Mission agency, is now seldom raised. The principle is now generally recognized, but new problems as to method or expediency constantly arise. There is a growing demand for free and compulsory primary education. Just recently Indore State has issued Regulations enforcing this. Greater efficiency is being demanded by Government in higher educational work. Industrial education has been tardily recognized, but is being given its rightful place, and thus the balance is being restored. The literary side of education has been unduly emphasized. The neglect of technical teaching and instruction along industrial lines has been to the loss of India and the loss of the growing Christian community. In the several Native States of Central India, there was for years no serious attempt made systematically to organize schools. But recently the States are giving more attention to this problem, and are raising the standards of efficiency.

In India as a whole, the education of girls is no longer treated with indifference. Hindus and Mohammedans have established large and prosperous schools for female education.

**The Effect on the Mission.** All this means for our Mission greater expense in the maintenance of its schools if it is to continue this phase of missionary service. In the primary schools the attention of the Mission is being increasingly given to the needs of the Christian community. State regulations make the existence of the distinctively Christian schools for Hindu and Mohammedan children, more difficult ; and in one State at least schools may be opened only on the condition that the Christian religion shall not be taught therein. Among the low castes generally there is, however, a large field for the Christian school.

**University Regulations, and Grants-in-Aid.** In the higher departments, the work is determined by the University regulations, and to that extent is under Government control. It must not be assumed that this "control" necessarily interferes with the distinctively Christian aim of Mission Institutions, especially when they receive Government aid. The position in regard to the matter of Grants-in-Aid, has been expressed thus : "Government, finding it impossible with the funds at its disposal to fulfil what it recognizes as its duty to the people in the matter of education, and finding voluntary workers in the same field devoting to it money and valuable services, aid them with Grants whereby they can overtake such work more cheaply than Government could." This system of Grants-in-Aid is "based on an entire abstinence from interference with the religious instruction conveyed in the schools assisted." This Rule has enabled Missions conscientiously to accept Government

aid for the secular instruction given in their schools, and in this way our Mission has received for some years a grant, small, it is true, in comparison with the running expenses of the institution, from the British local authority for the work of the High School in Indore.

But the stringent requirements of the Universities, with which the Colleges are affiliated, entail so much greater expenditure in these aided institutions, such as most Mission schools and Colleges are, that for some of them the question arises whether some other means of influencing the student classes should not be adopted. It has been recommended that hostels under Mission management be attached to non-Mission institutions ; and that there should be co-operation in higher education among Missions so that, at a smaller cost to each co-operating Mission, a thoroughly efficient institution may be maintained rather than two or three poorly equipped Colleges.

**The Need of Strengthening Indore College.** So far as the Indore Christian College is concerned, there is no opportunity for such co-operation. It alone in a wide-reaching field stands for higher education along Christian lines. The other alternative of using the purely "Hostel" scheme is practically unworkable in our Central India field. Further, it is recognized that nothing can fill the place of an efficiently managed Christian School or College. The alternative is either to keep the College up to the standard required, or retire from the field of Higher Educational work—a field which has been honorably occupied from the beginning, and in which the Mission was the pioneer

in Central India. Adequate Hostel accommodation and a strong staff must be constantly maintained.

**Girls' High School, Indore.** All this is equally true of Higher Education for women, which at present is cared for in the Girls' High School, Indore. What it would mean for the future of Christianity in Central India to have a thoroughly well-equipped institution with adequate accommodation, and a strong permanent staff of teachers, it is hard to overestimate.

### III. THE HINDU PROBLEM AND THE NATIONAL MOVEMENT

**Canada's Hindu Problem.** Within recent years Canadians have been giving not a little attention to India because Canada has a Hindu Problem on her hands, and the solution is not easy to find. There are probably not more than 4,000 Hindus in Canada, practically all in British Columbia. The number is considerably less than a few years ago. Only 3 Hindu women (it is said) have been permitted to enter and remain. In 1914 a shipload of over 400 Hindus came direct from India on a Japanese boat, the Komagatu Maru, but were turned back. As British subjects, their coming was an attempt to challenge the right of Canada to exclude them.

**Growth of a "National" Spirit.** The treatment in the "Dominions beyond the Seas" is, for the Hindu, a phase of his National problem. He meets it in South Africa, in Australia, and in all the Self-Governing Dominions of the Empire, and among alien peoples as



well. What he feels most keenly is being treated as an "outcaste" within the Empire.

In India, this treatment has caused intense feeling, for India has been rapidly growing into a sense of nationhood. In this respect she has shared in the general awakening among Eastern nations. British rule has made this possible, or rather has, unconsciously perhaps, encouraged it. The freedom of the press, the opening the doors for Higher Education on Western lines, and the liberty given for free discussion of political questions, as seen in the National Congress—a deliberative body representative of Educated India—all these have tended to develop the National movement in India. Christian Missions have spread abroad ideas of man's dignity and worth, and of human brotherhood. The Russo-Japanese war was a new revelation of the possibilities open to an Oriental people.

**Cause for Anxiety.** It is not long since India was causing anxiety to her best friends. The freedom of the press, as jealously cherished in India as in England, was being abused. Sedition was printed and preached. A sense of nationhood, it is true, was growing, but there were extravagances shown which served no useful purpose except to draw attention to India. Foreign goods were boycotted to India's loss. Bombs were freely used, and the lives of prominent officials were often in danger.

**A Change for the Better.** But the past four or five years have seen a change. A more generous policy on the part of the late Liberal Government of Great Britain, when Lord Morley was Secretary of State for

India, did much to change the attitude of Indian leaders, and the hands were strengthened of those leaders who maintained that India would make surest progress toward the goal of self-government, under the protection of Britain. Then followed the visit to India of the King and Queen, and their triumphal coronation as King Emperor and Queen Empress in Delhi, the old historic capital of North India, and henceforth to be the new capital of that mighty Indian Empire. It was a brave thing for their Gracious Majesties thus to challenge the loyalty of their Indian subjects, and to establish a precedent by going as the first reigning British Sovereigns to visit India's shores. The enthusiasm evoked was wonderful. Their personal contact with the people swept aside the veil of officialdom which hung between the people and their supreme ruler. India loves a potentate. The "Government of India" was now embodied in the person of their King-Emperor and their allegiance to him was pledged in a new sense. And it must be remembered also that the personal conduct of the King and Queen in India won the deepest respect. As Christian rulers their example in regard to the Christian institutions of the Sabbath Day and the public worship of God, was unequivocal. Their Majesties left India with the impression strong in the minds of the people that they were brave, sympathetic, Christian rulers.

**The War—A Test of the National Movement.** The declaration of war was a testing time for the leaders of India, and it was a revelation of the heart of our Indian Empire. As though moved by a common impulse,

native princes, leading citizens, and the educated classes generally, realizing the tremendous issues at stake, were filled with enthusiasm, and there was scarcely a note of discord. Every class and every race hastened to show its loyalty, and its anxiety to share the burdens and duties of citizens of the Empire. If a mark of nationhood is the possession of a common sentiment, then it would appear that the war has done much to make India a nation. Never in the past have the diverse races of India been united in the face of danger. Internal dissension has always made the way easy for invading armies. Never in the past was there any common sentiment to bind this nation of nations together. The war has brought about this "new thing"—oneness of sentiment expressed in loyal support of the Empire in its great moral struggle.

**The Significance of Indian Loyalty.** The full significance of the participation of India's troops and India's people in this struggle is not very generally recognized. It is epochal in the development of India's place in the Empire. India is now asserting its right to be treated as a portion of the Empire, not as a mere dependent, but as a partner. Nor is it a calculating loyalty that is expressed. Indians of intelligence and education now recognize that the interests of India are bound up with the interests of the British Empire.

**The Importance of the Problem ; Principles of Settlement.** It is in the light of these facts that the Hindu Problem for Canada becomes so important. Its solution is a work for Christian statesmen and there are some principles which Christian citizens of Canada

should insist on in its settlement. (1) It must be on the basis of mutual respect, and with a recognition of brotherhood. When Indian and Canadian armies have fought side by side in a great moral cause, no other attitude can be permitted. No subterfuge, such as the Continuous Passage Regulation,\* can ever again be tolerated in an effort to control immigration. Canada suffers more injury than India by such actions. (2) It should be recognized that India desires a fair solution of what is a difficult Imperial problem, and is not desirous simply of overrunning Canada. Is it likely that the leaders of Indian public opinion, who themselves look forward to the time when India shall be self-governing, will entirely ignore the fact that the various Dominions of the Empire are self-governing and can control immigration as they deem best for their own interests?

Some features of India's attitude to the Canadian grievance and the Imperial crisis have been worthy of all praise. It was at the time when feeling in India was growing strong in reference to Canada, when Indians were feeling humiliated and aggrieved at the treatment received, and at the fact, as they believed, that their citizenship in the Empire was being questioned, that the opportunity came to show their attitude to the Empire. In the same meeting of the Viceroy's Council† when Canada's Exclusion Policy was under con-

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\*This Regulation required that immigrants should come by continuous passage from their own land. There were no ships sailing direct from India, so it meant, without saying so, the absolute exclusion of Indians.

†Sept. 18, 1914.



sideration, an Indian member suggested, and it was unanimously and enthusiastically approved, that the cost of the Indian armies sent to Europe should be borne by the Indian peoples themselves. The Canadian grievance was forgotten in the thought of India's partnership in the Empire's burden. Let not this be forgotten so long as Canada cherishes the Imperial tie.

(3) In any policy of immigration, nothing immoral should be tolerated. To exclude the wives of the Hindus, while admitting the husbands, introduces a grave moral peril. Wherever East Indians have gone to British Colonies, e.g., Trinidad, British Guiana, Jamaica, etc., and there is a preponderance of males over females, there arises a grave moral situation.\*

(4) The off-hand suggested solution of absolute exclusion is impossible ; or is possible only temporarily and at too great a cost. The world is too much a neighborhood for such a dog-in-the-manger policy to succeed for long. Autonomy has its obvious limitations. It is vain to say that others have adopted an exclusion policy without loosening the Imperial tie. Actions which embitter, and provoke resentment, and desire for retaliation, cannot strengthen the Imperial tie.

**Lord Hardinge's Suggestions.** The suggestions of Lord Hardinge in the Vice-Regal Council, of a policy of restricted immigration, limiting by agreement the number of passports to be issued, commends itself to many influential Indians. The following extracts are from Indian newspapers :

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\*Government of India, Report on Indian Immigration.

"Sober Indian opinion has perceived the futility of pressing the inherent right of the citizen of the Empire to go and settle in any part of the Empire, and it will, therefore, have no difficulty in agreeing with Lord Hardinge, when he says that 'the colonies naturally place above all other considerations the interests of their own country, as they understand them, just as we in India should put the good of India in front of our motives for legislation.' It is natural that no colony would quietly submit to the prospect of an unrestricted Asiatic invasion, leading eventually to its economic ruin, which, again, might react upon its political integrity and independence. Free movement within the empire is also conditional on the exercise by the local legislatures of their undoubted powers. The colonies enjoy virtual autonomy, and may pass what laws they may please, with reference to their internal administration. But, as component parts of the Empire, this power is limited by moral obligations to the Empire, which if the entire fabric were to stand in co-ordination and harmony, it would be a grievous mistake to ignore."\*

"There is nothing here like a question of rights—rights which the colonies could admit or be made to accept as the basis of negotiations in the matter. *All that is possible is a working arrangement based on mutual interests; and this could be made for practical purposes so satisfactory and advantageous to both sides as to ensure every prospect of permanence.* And Lord Hardinge recommended this to the consideration

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\*Bombay Samachar.

of the country. If there was ever the chance of India getting a really honorable and fair settlement of this big outstanding question of far-reaching Imperial importance, it is this when both England and the great self-governing colonies have been so greatly impressed by India's loyalty and devotion to the interests of the Empire. To Lord Hardinge therefore belongs the honor of having promptly sought to take advantage of the occasion. We are confident that the country would approve of his advice ; and by supporting his Government in taking the course he suggested, put an end to the ill-feeling which has so long continued to grow and to menace the future of the Empire."\*

But so long as Indians are within our gates, our duty as Christians is clear. Every effort must be made to Christianize them. Every Indian who returns from Canada to his native land is a missionary, for good or ill, and can have an untold influence on his countrymen's attitude to the religion of Jesus Christ. It is this which gives point to the appeal of the General Assembly of the Presbyterian Church in India.†

These are some of the pressing problems which India presents. The mass movements are God's answer to the Church's prayer that the time may come when "nations should be born in a day." At the opposite extreme of the social scale, the problem of the educated classes presses on the Church. And the national movement brings the whole question of Missions to our very threshold. It relates it to our national life and

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\*"Jam. e. Jamshed," Bombay.

†Vide Appendix E.

ideals, and makes us have some share, for good or evil, in the world-wide enterprise of Missions. May our Christianity be such that those who come to our shores from non-Christian lands shall be drawn to seek the Saviour of all men !



LOOKING FORWARD

## A PLEA FOR INDIA'S WIDOWS

“And think upon the dreadful curse  
Of widowhood ; the vigils, fasts,  
And penances ; no life is worse  
Than hopeless life,—the while it lasts.  
Day follows day in one long round,  
Monotonous and blank and drear ;  
Less painful were it to be bound  
On some bleak rock, for aye to hear—  
Without one chance of getting free—  
The ocean’s melancholy voice.  
Mine be the sin,—if sin there be,  
But thou must make a different choice.”

—From Savitri—By TORU DUTT, Indian Christian  
Poetess.

The Son of God goes forth to war  
A kingly crown to gain ;  
His blood-red banner streams afar :  
Who follows in His train ?  
Who best can drink his cup of woe,  
Triumphant over pain,  
Who patient bears his cross below,  
He follows in His train.

—REGINALD HEBER, Bishop of Calcutta, 1822-1826.

## CHAPTER VIII.

### LOOKING FORWARD

**Survey Made in 1911.** At the request of the Foreign Mission Board the Central India Mission in 1911 made a careful survey of its whole field with a view to finding out what would be necessary to make the Gospel Message adequately known there. The Mission then had nine Central Stations and a missionary force of 19 married, and 2 single men, and 19 single women. The Survey showed that 35 other centres (44 in all) should be occupied if the people of Western Central India were to be given a reasonable opportunity to hear and receive the Gospel message. It was estimated that a total force of 76 men would be required of whom not less than twenty per cent should be medical men, and that the number of lady doctors, teachers, and zenana missionaries should be similarly increased.

It was not forgotten that the Mission shared with the Indian Church the work of Evangelization ; and it is of interest to note that the local Presbytery has since decided to undertake the opening of one of the selected centres as its special Home Mission field. Thirteen centres are now occupied. Another has been temporarily abandoned, except as an outstation, because of the return to Canada through family illness of the missionary in charge.

Almost four decades have passed since the Church in Canada began to evangelize Central India, and the

field is yet largely unoccupied. By the comity of Missions this field is left to the care of the Canadian Church. More than one generation has passed away. For the present generation we have a definite and immediate responsibility. If they are to be evangelized it must be by the forces at present represented there.

**Can It Be Done ?** There are those who feel that because of the present distress—the terrible drain of men and money for the war—there should be retrenchment rather than expansion in Foreign Mission work. Some would even recall missionaries and close up work and turn every energy towards the battlefields of Europe—till the danger be overpast. But what would that involve ? Some day the work would have to be taken up again, and what explanation of the abandonment could be given to the non-Christians of Central India ? How could it be explained that the fight with sin and Satan, who have been so long entrenched in India, was considered as of only secondary importance ? The ground lost would perhaps never be regained for there would be a loss of spiritual force in Christianity itself.

**Retrenchment Disastrous.** Retrenchment would be disastrous. It is the lack of those very things for which Foreign Missions stand which has brought about the world war. How different would the world now be had there been in European Christianity a sympathy wider than national boundaries, a recognition of human brotherhood, an ideal of service such as Christ's who came not to be ministered unto but to minister ; and a love for fellowmen broad as the love of God ! Besides



there is the danger, in time of war, of fostering the spirit of hate. The Church, for the sake of its own spiritual life, should cherish the foreign mission enterprise as never before.

**The Lessons of the War.** Retrenchment would mean that the Church fails to learn the lessons of the present crisis. All things are made to work together for the fulfilment of God's great purpose—that the Kingdoms of this world should become the Kingdom of His Son. The war is teaching men and women the meaning of sacrifice. They never knew before, as they do now, how to give and how to suffer. It cannot be that they will refuse self-sacrifice for a **Heavenly King**. Loyalty to Him will not permit entrenchment in His great world purpose to give the Gospel to the nations ; rather will it inspire His people to new endeavor.

And there will be need of sacrifice in the days to come. Some Missionary Societies are already feeling the strain. The London Missionary Society is faced with the necessity of closing all its work in Calcutta unless funds are speedily forthcoming.\* When the steady drain of war taxation comes, and the enthusiasm of the campaign has changed to the quiet but laborious work of recuperation after the war, the Church will need to brace herself for a sustained effort lest the work abroad be hindered.

**It Can Be Done.** Some of our best men in every walk of life are giving themselves in a noble spirit of

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\*It is gratifying to learn that the remarkably liberal response of the Christian people of Britain has averted a crisis in the Society's work.

self-sacrifice for the war. They are ready to die, if need be, that freedom and goodwill and truth and righteousness be not crushed to the earth. And for the Mission field *men and women are available*. The Honor Roll of many a congregation attests the fact that they can spare their best when a need sufficiently great and impelling is presented.

*There are funds for the work.* Millions of dollars have been given willingly and enthusiastically to help the sick and wounded in the war, and those dependent on them. None feel themselves the poorer. There is no appreciable change in the manner of living, and no serious retrenchment in the use of luxuries. Canada is prospering in spite of, perhaps because of, the war. In 1914 the savings per capita of the people averaged \$101.93. When the amounts paid for life insurance are added, the average is greatly increased. The Church can send, and suitably equip, the men and women needed fully to man its Central India field. The cost is not great. The whole plant of the Mission at the present time, its College and High Schools, its Day Schools and Dispensaries, its Hospitals and Industrial establishments, its Bungalows and all the equipment of the Mission may be approximately valued at \$250,000 which is about the cost of some large modern city churches ; and the whole plant is employed every day and for long hours. The money invested in Central India Mission work is in constant use. The ornamental is made to wait on the practical. There is no department where the work and the opportunity is not greater than the equipment provided. When vast sums of the

people's money in the homeland are so lavishly spent on works of doubtful utility, and when costly edifices are built for the worship of God, to be used for only a few hours in the week, it ill becomes us to complain of the **cost** of Missions.

**The Seeming Impossibility of the Task.** But granted the men, the money and the equipment, the work then is just begun. It still seems too great to be accomplished, and well it is if the Church realizes that the work is beyond its power. Such a task will drive it to lay hold of its resources in God. It will drive it to prayer, and continuance in prayer, till the task is done.

**Divine Help Needed. The Wonderful Opportunity.** When in the actual work of seeking to win the people of India for Christ, one realizes how absolutely necessary is the Divine help. There is no lack of opportunity. Religion is so closely related to every phase of life, that not only is there no offense given, but it is the most natural thing in the world to engage a chance acquaintance in religious conversation. And how overwhelming the opportunity! There are 12,000 villages and towns, in any one of which the preacher can usually secure an audience any day of the week. The Weekly Fairs give a still larger opportunity. In most of the towns and larger villages, a weekly market day is observed, and people come from far and near. While there are the distractions of buying and selling, there is also a greater sense of freedom felt by the hearers than in their own villages where they are so well known. They are, therefore, more ready to

purchase Scripture portions and other literature. Then there are the Great Fairs, or Melas, that last for a fortnight or more. Thousands come to these, to bathe in the Sacred waters, or to worship at some particularly famous shrine.

**Feelings of the Preacher.** Imagine the feelings with which one stands before such audiences. Although intent on receiving some spiritual benefit, their whole thought of sin and its cleansing is perverted. They are dead in earnest, willing to pay handsomely for the priests' aid in securing the thing desired. The vile and filthy associations of the temple worship are treated with levity. They jostle and strive with each other to get a glimpse of the god—to get the "vision." It may be nothing but a shapeless stone, or a vilely suggestive image. The preacher stands before an audience intent on such things. He holds before them another "vision," the beauty of holiness as seen in Jesus Christ. The story of Jesus is a rebuke to the whole conception of religion as seen in the "sacred places." The preacher sees the looks of scorn that come over the faces of some. In others is a look of hatred, for they realize that if this Jesus should come to India to reign in the hearts of men, the hope of their gains would be gone. In other faces there is the look of intense interest, for they are hearing what their souls have craved for. That which they have sought for in vain, they hear now with strange wonder. It is this that sustains the preacher. There is an attitude of the human heart that makes Divine truth credible as soon as heard, and the preacher is sustained by the thought that some of



God's chosen ones may be receiving the very Bread of Life from his discourse.

**India Needs the Vision of Christ.** It is the vision of Christ which India needs. Idolatry does not help the mind toward spiritual realities, as the Hindu claims. Idolatry is the concrete expression of a perverted idea of God. The idols of India are ugly. They suggest a cruel, malevolent God. India needs the vision of Jesus that her people may know God. The Holy men of India do not help the people toward the knowledge of God. They present a perverted view of life and religion and service. They are far removed from Him who went about doing good, healing the sick, casting out devils. He came "not to be ministered unto but to minister, and to give His life a ransom for many." "Where there is no vision the people perish."

India needs to see Jesus Christ interpreted in the lives of His redeemed followers, living the Christlike life in India, and manifesting His love to mankind. And India needs to **hear** as well. "And how shall they hear without a preacher? and how shall they preach except they be sent? even as it is written, how beautiful are the feet of them that bring glad tidings of good things!" (Romans 10 : 14-15).

**The Glory of the Missionary's Task.** The comment of Dr. Moule on this verse is beautifully appropriate.

"We take first of what is written last, the moral beauty and glory of the enterprise. 'How fair the feet.' From the viewpoint of heaven there is nothing on the earth more lovely than the bearing of the name of

Jesus Christ into the needing world, when the bearer is one 'who loves and knows.' The work may have, and probably will have, very little of the rainbow of romance about it. It will often lead the worker into the most uncouth and forbidding circumstances. It will often demand of him the patient expenditure of days and months upon humiliating and circuitous preparations ; as he learns a barbarous unwritten tongue, or a tongue ancient and elaborate, in a stifling climate ; or finds that he must build his own hut and dress his own food, if he is to live at all among 'the Gentiles.' It may lay on him the exquisite—and prosaic—trial of finding the tribes around him entirely unaware of their need of his message ; unconscious of sin, of guilt, of holiness, of God. Nay, they may not only not care for his message ; they may suspect or deride his motives, and roundly tell him that he is a political spy, or an adventurer come to make his private gains, or a barbarian tired of his own Thule and irresistibly attracted to the region of the sun. He will often be tempted to think 'the journey too great for him' and long to let his tired and heavy feet rest for ever. But his Lord is saying to him all the while, 'How fair the feet.' He is doing a work whose inmost conditions even now are full of moral glory, and whose eternal issues, perhaps where he thinks there has been most failure, shall be, by grace, worthy of 'the King in His beauty.' It is the continuation of what the King Himself 'began to do' (Acts 1 : 1) when He was His own first Missionary to a world which needed Him immeasurably, yet did not know Him when He came."

# CENTRAL INDIA



MAP OF MISSION FIELD

Showing Central Stations marked thus, ■, and other proposed centres of work needed for the adequate evangelization of the whole field

ای ہمارے باپ جو آسمان پر ہی  
تیرے نام کی تقدیس ہو۔ تیری بادشاہت  
آوے تیری مرضی جیسی آسمان پر ہی  
زمین پر بھی بر آوے۔ ہماری روزینہ کی  
روتی آج ہم کو بخش۔ اور جس طرح ہم اپنے  
قرضداروں کو بخشے ہیں تو اپنے دین ہم کو  
بخشدے۔ اور ہمیں آزمائش میں نہ ڈال  
بلکہ برائی سے بچا کیونکہ بادشاہت اور  
قدرت اور جلال ہمیشہ تیرے ہی ہیں آمین

हे हमारे स्वर्गवासी पिता तेरा नाम पवित्र  
किया जाय. तेरा राज्य आवे तेरी इच्छा जैसे  
स्वर्गमें वैसे पृथिवीपर पूरी होय हमारी दिन-  
भरकी रोटी आज हमें दे. और जैसे हम  
अपने ऋणियों को क्षमा करते हैं तैसे हमारे  
ऋणों को क्षमा कर. और हमें परीक्षामें मत  
डाल परन्तु दुष्टसे बचा क्योंकि राज्य और  
पराक्रम और महिमा सदा तेरे हैं. आमीन ६



**Will India Be Won ?** Will India be won for Christ ? Not until the Church of Christ realizes that it can and ought to be won. The conquest of India must begin in the hearts of God's people, with the conviction that it is the will of God ; and then in definite plans for its accomplishment. The business of the King should be as jealously and systematically pushed forward as any commercial enterprise. The Standard Oil Company wished to introduce kerosene into a backward city in Mexico. They put a lamp, filled and trimmed, in every dwelling. It cost a great deal, but it accomplished its purpose, and the tallow dips disappeared forever. The missionary enterprise is worthy of similar zeal. There is the promise "Men shall be blessed in Him, all nations shall call Him blessed" (Ps. 72 : 17). "He shall have the uttermost parts of the earth for His possession" (Ps. 2 : 8), and when the Church has lit its lamps it may claim the fulfilment of the promises.

**Non-Christian Prophets.** Even non-Christians are found among the prophets. "None but Jesus ever deserved this bright, this precious diadem—India, and Jesus shall have it" said Keshub Chunder Sen, India's noblest spiritual genius, over forty years ago. "I want to learn all I can about the Christian religion, because in fifty years India will be a Christian country," said a Buddhist priest of Southern India.

**The Imperial Side of Missions.** It sometimes happens that those who are not moved by ordinary missionary appeals are stirred to sympathy with the aims of the missionary, for Imperial reasons. They are

interested in the fact that the 315 millions of India are under the sway of their own King Emperor, and that these make up almost one-fifth of the world's population. They are interested in the welfare of these millions. The testimonies to the value of Missions from men of wide influence and experience would fill many pages.

**Testimonies.** The better the work is known the more it is approved. "The sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast," was what the East India Company said at the **beginning** of the nineteenth century. "Notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined," was what Lord Lawrence the Viceroy of India said near the **close** of the century.

The King Emperor has on several occasions shown his deep interest in the cause of Missions. In a message to the Wesleyan Methodist Missionary Society he wrote : "I gratefully recognize the religious and philanthropic work so universally extended by the Society in promoting the noblest aims of Christianity."\*

Sir William Hunter of the Imperial Gazetteer of India, writing to the London Times, said, "English Missionary enterprise is the highest modern expression of the world-wide national life of our race. I believe that any falling off in England's Missionary efforts will be a sure sign of swiftly coming national decay."

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\*See also Appendix D for testimony of "Three Field-M Marshals."

Sir Bartle Frere, formerly, the Governor of Bombay, said : "The teaching of Christianity...is effecting changes, moral, social, and political, which for extent and rapidity of effect, are far more extraordinary than anything you or your fathers have witnessed in modern times."

Sir Andrew Fraser, late Lieut.-Gov. of Bengal, in an address given at Simla in 1903, said : "It has been my policy to find out the school from which boys who are candidates for Government Service come, and I find that the best boys we have, come from missionary schools and colleges. That, after all, is not wonderful, for our missionary schools and colleges have professors of high character and education....There is nothing that England can give to India, notwithstanding the many blessings she has given, to compare with the Gospel of Christ."

And the late Governor of Bombay, Lord Sydenham, speaking in Calcutta on the "Problem of India," said that he went to India with no very great prepossession in favor of missionary work. But after five and a half years of careful study of the conditions and tendencies of modern India, he had come to the conclusion that missionary effort was playing a far greater part than was generally realized in raising the standards and ideals of life among the people, and therefore, fulfilling one of the greatest and most sacred of their national responsibilities.

The Problem of India became more complex every year. The work the British people had done there was quite marvellous, but it was not nearly finished, and

perhaps the most difficult part remained to be accomplished. It was only under British rule that there could be the least hope of building up out of the varying elements of India, a nation capable of standing alone. He much doubted whether that could be accomplished until the Spirit of Christianity had spread throughout the length and breadth of the land.\*

In the light of the above quotations it is not surprising that a Hindu paper the **Amrita Bazar Patrika** should say : "There is no doubt it would have been an act of supreme wisdom on the part of the ruling race if they could base British rule in India on the precepts of Jesus Christ."

**The Attractiveness of India.** This seems almost an unworthy motive to present to young men and women to enlist them for service in India. The Right Hon. Sir Richard Temple, spoke of India as "the fairest and finest field in the non-Christian world for Christian Evangelization." There is a spirit of religious ferment among the influential classes. There is a spirit of restiveness under the restraints of caste. Modern ideas of progress clash with reverence for the authority of caste. There is a Hindu proverb which says : "You cannot put two swords into one scabbard." The result is an undermining of the moral character. Outward regard for ceremonies which the heart condemns can have no other result.

The poor and the outcaste are looking to the Christian Church for instruction and help as never before. Do not judge them too harshly. If you were the help-

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\*A quotation from "*Young Men of India*."



less victim of a social system which crushed out every expression of your individuality, compelled you to give 'forced labor,' labelled you as 'untouchable' compelled you to live apart, and gave you only menial duties to perform ; and you discovered that the Christian Church was waging a warfare with oppression, and had a definite message of Hope for *you*,—which side would you choose to be on ? The doors of service for these "poor" in Central India are opening wider every year.

**Land Not Yet Possessed.** There remains much land yet to be possessed. Why should not a congregation at home become responsible for one of the thirty central stations that yet await the coming of a missionary and his band of helpers ? Such a Central station could be opened, with bungalow for the missionary, a small school, and building at one or two outstations for Indian helpers, at an initial cost of between four and five thousand dollars. There would be of course the additional annual cost of salary for missionary and Indian workers. There may be individual Church members who would rejoice in such an opportunity. Think of the privilege of planting such a work ! In the parish would be approximately 300 villages, a population of between 60 and 75 thousand. And few of these have heard the Gospel except from the lips of a band of preachers on tour through their district. Think of the joy of building there from the foundations (Romans 15 : 20). And consider that you, or some one else to whom it would mean as great a sacrifice, must occupy the field, or it is left untilled. "This Gospel . . . must

be preached . . . for a witness," is the Master's charge to His people.

**The War and the Opportunity.** But will not the war among Christian nations make the work difficult or impossible? Is it not an almost insuperable obstacle to the messengers of the Gospel of Peace? The reproach of Christendom at war is no doubt a real one, and will long continue to be so. The Church and her missionaries will often have to "eat the shame" of it, to use a Hindi idiom. But there are other reproaches which would be harder to bear. We preach not only a Gospel of Peace, but a message of Truth and Faithfulness and Righteousness; and had our nation stood aside from this conflict, how could its messengers of Christ have gone forth to preach, from a land which treats these things lightly? Thoughtful minds in India see in Britain's participation in the war a justification of her profession as a Christian nation, and honor her the more for it. There will always be those who cavil, but among those Indians who keep themselves informed on the causes and the course of the war, there is a greater readiness to hear the Christian message than ever before. "So far as we have been able to see, our work has received no check. The attitude of the people to the Christian preacher never has been more friendly. The message of the Gospel is listened to with a seriousness such as we have rarely seen before. All the more thoughtful of the people know that the cause which has led Great Britain into this war is a righteous cause. If the war has had any effect at all upon the people, it has been a sobering, humbling effect." This report

from an American Mission is typical of many. It may well be, that in ways we dream not of, God will use the horrible experience of war to open wider the gates of the non-Christian world that the King of Glory may enter in.

God moves in a mysterious way  
His wonders to perform ;  
He plants His footsteps in the sea  
And rides upon the storm.

Ye fearful saints, fresh courage take ;  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.

**Hands from Across the Seas.** Freely ye have received, freely give (Matt. 10 : 18). The Churches in Canada in their time of need received help from the Mother Churches in the Old Land. The help received made it possible to maintain the means of Grace in pioneer days. Hands were stretched out across the ocean to assist the struggling Churches in the new world. Now the situation is changed. "There's a cry from Macedonia, come and help us." From India hands are stretched out in supplication across the seas to brethren and fellow-citizens in Canada. The weak struggling Churches in Central India need the help of the strong congregations in Canada. It surely cannot be that they will call in vain.

The evangelization of three and one-half millions, by three thousand Indian Christians, many of them poor,

and many illiterate, is a tremendous problem for the Indian Churches alone to face. Fourteen Mission stations and twenty-one outstations in an area as large as Scotland is not enough to lighten the darkness of Central India. Indian and Canadian must join hands in a mighty effort if the responsibility for this field is to be met in any reasonable measure.

**The Essence of the Gospel.** The war crisis has made a unique opportunity, and the situation it has created has made urgently necessary the preaching anew of the simple Gospel of Jesus Christ. Many non-Christians have come to think that Christianity has failed. They looked on it as a magical power which ought somehow to have restrained its followers, and prevented the strife. Missions had been laying such stress on the "fruits" of Christianity in the Western world, as an evidence of its truth, that the minds of many confused the **essence** of Christianity with its by-products. It is to be feared that sometimes it was Christian civilization which was being propagated rather than the faith of the Son of God. The Church is brought back to the essentials. It will be all gain if the result be that the followers of Christ go forth determined to know nothing among the heathen but Jesus Christ and Him crucified. It is not a civilization but a Saviour that is to be made known. To minds perplexed by the *apparent* failure of Christianity, its vital truths must anew be faithfully presented. It is a unique opportunity to show how everything has failed, *but* vital Christianity, and to make clear the world's need of Christ. What an opportunity to press home the truth that **no other name** is given whereby



men may be saved ! The East will not be regenerated by copying the civilizations of the West, but by sitting at the feet of Jesus and learning of Him.

**The Investment of Life.** Central India presents an urgent and definite call to the young men and women of the Church. With such an opportunity to invest their lives, and with the knowledge that the seal of God's blessing rests on the lives that have already been given to this needy field, young men and women with gifts suited for the work should be very sure that God is hindering their going before they refuse the call. God does not send a visitation of angels to show us the way through open doors. "I am going to China" cried Thomas Craigie Hood, "unless God bars my way," and through his student days the way for him was as clear as noonday. There are those who hesitate, saying, "I am willing to go, *if* God should make the way clear to me," and all the time Divine Providence is making the way as clear as is possible to an ordinary intelligence. Not all can go to the foreign field, but the proportion of available workers seems so small, and the opportunity and the need seem so great.

**Clear Guidance ; Surrender.** There are some things that are essential for clear guidance in regard to the call to work abroad. (1) *A new surrender of life* to God in the light of the new opportunity. Do not be content with the memory of a definite surrender some time in the past. You may not then have understood all that was involved in it. "The surrender of the life is only the beginning of a life surrender" (Jas. H. McConkey). Be absolutely sure that, in the light of all that

has happened, and from the higher vantage ground, you are still at the feet of Jesus, making yourself His debtor, and He your Master, for ever and ever. There must be no uncertainty about the surrender of the life.

(2) There must be *the sifting out of obstacles*. Family ties, which are not considered too sacred to prevent one from going at the call of country, or for commercial gain, to the ends of the earth, should not be permitted to keep one from the Service of Christ in the foreign field.

The strength of family affection sometimes proves a barrier to foreign service. Loved ones at home "cannot bear" to see a dear one go to the foreign field. How unlovely and selfish such affection becomes when indulged in at the expense of duty ! Such affection may be transfigured and deepened, not destroyed, by admitting the claims of Christ, and the claims of a world that needs the love otherwise selfishly withheld. The loving Master makes tremendous demands upon the love of His disciples, and He knows well that they are always the gainers thereby.

(3) Be sure you have a *positive message* for the non-Christian world. There may be nothing to prevent your going to India. The physical or material hindrances may be taken out of the way ; but remember that God removes these only that you may confront the greater problems of faith. God rolled away the stone that the sorrowing women might face the problem of the empty tomb. The greatest problem you will have, will be to confront the hungry souls of India. And without a positive message you will be utterly helpless ;

which suggests the last and most important element in finding God's will for you in regard to the non-Christian world. *You must know Christ as a living Friend and Saviour.* The faith once delivered unto the saints must be a vital experience. Communion with the Saviour of Mankind in prayer and meditation on His revealed will in the Word, will result in the growth of a likeness to Him. The needs of men will be seen through His eyes. The same mind will be found in you that is in Christ Jesus. You will know something of the travail of His soul. You will estimate as He does the value and possibilities of the soul. You will feel as He does about the multitudes scattered abroad as sheep having no shepherd. How *then* would you regard the call and opportunity of India ?

### Eating Our Morsel Alone

"If I have eaten my morsel alone !"

The patriarch spoke in scorn ;

What would he think of the Church were he shown

Heathendom, huge, forlorn,

Godless, Christless, with soul unfed

While the Church's ailment is fulness of bread

Eating her morsel alone ?

I am debtor alike to the Jew and the Greek,

The mighty Apostle cried ;

Traversing continents souls to seek,

For the love of the crucified.

Centuries, centuries, since have sped ;  
Millions are famishing : we have bread ;  
But we eat our morsel alone.

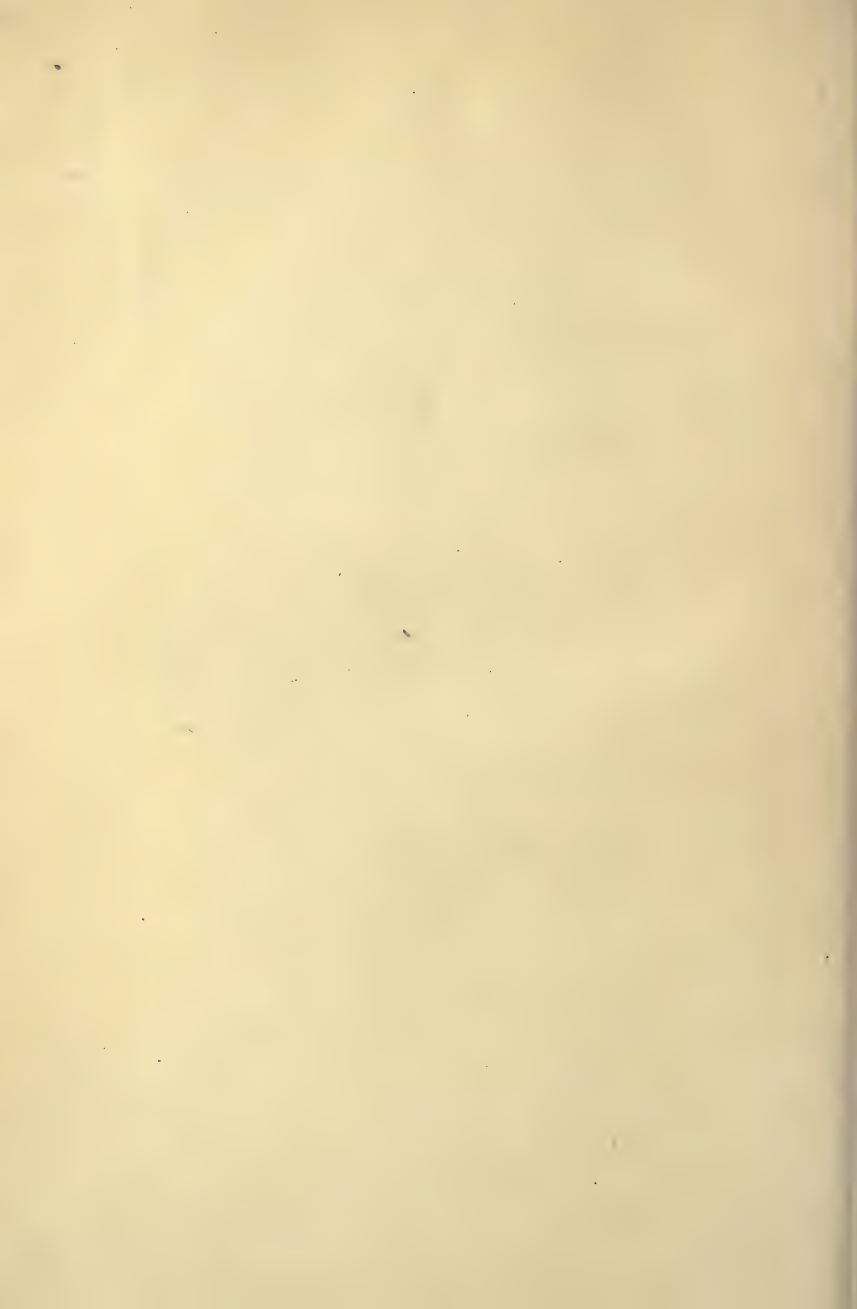
Even of them who have largest dower  
Shall heaven require the more ;  
Ours is affluence, knowledge, power,  
Plenty, from shore to shore.  
And East and West in our ears have said  
"Give us, give us your living bread,"  
Yet we eat our morsel alone.

"Freely as ye received, so give,"  
He bade, Who hath given us all.  
How shall the soul in us longer live,  
Deaf to their starving call,  
For whom the blood of the Lord was shed  
And His body broken to give them bread,  
If we eat our morsel alone ?

—BISHOP OF DERRY.



## APPENDICES



## APPENDIX A.

## PRESENT STAFF IN CENTRAL INDIA

STATION	ARRIVAL
Indore....	Rev. W. A. Wilson, M.A., D.D., and Mrs. Wilson.....December 1884
"	....Rev. R. A. King, M.A., D.D., and Mrs. King, B.A. ....June 1903
"	....Rev. A. A. Scott, B.A., B.D., and Mrs. Scott.....December 1912
"	....Rev. Robert Schofield, M.A., and Mrs. Schofield, B.A. ....June 1910
"	....Miss Jessie Duncan.....November 1892
"	....Miss Janet White.....November 1893
"	....Miss Harriet Thompson.....December 1896
"	....Miss Elizabeth McMaster, M.D., C.M....January 1904
"	....Miss Lizbeth Robertson, B.A. ....February 1911
"	....Miss Bertha Manarey.....September 1913
"	....Rev. D. J. Davidson, B.A., and Mrs. Davidson, M.D., C.M.....January 1904
"	....Miss Emmaline Smillie, B.A. ....November 1914
"	....Miss Laura I. F. Moodie, M.B.....November 1914
"	....Rev. Harold W. Lyons, B.A., and Mrs. Lyons.....February 1915
Mhow. . .	Rev. J. T. Taylor, B.A., and Mrs. Taylor. November 1899
"	....Miss Jessie Weir.....December 1896
"	....Miss Margaret Brebner.....November 1912
"	....Rev. E. J. Drew.....

STATION	ARRIVAL
Rasalpura (Mhow)	
Rev. F. H. Russell, M.A., and Mrs. Russell.....	November 1893
" Rev. A. P. Ledingham, B.A., and Mrs. Ledingham.....	November 1895
" Mr. L. D. S. Coxson.....	January 1914
" Mr. A. R. Graham.....	November 1914
Neemuch..Miss Margaret MacHarrie.....	January 1910
" ..Miss Margaret McKellar, M.D., C.M....	October 1890
" ..Mrs. E. E. Menzies.....	November 1902
" ..Rev. J. S. MacKay, B.A., and Mrs. MacKay (Miss Sinclair).....	November 1904
" ..Miss Gwendolen Gardner, B.A.....	November 1914
" ..Miss Margaret Cameron.....	November 1911
Jaora.....	Rev. F. J. Anderson and Mrs. Anderson. December 1901
Rutlam...Rev. J. Fraser Campbell, D.D., and Mrs. Campbell (Miss Forrester).....	December 1876
" ...Mr. J. M. Waters, M.D., C.M., and Mrs. Waters.....	November 1903
" ...Miss Dorothy Kilpatrick, B.A.....	November 1914
" ....Mr. Charles M. Scott, B.A., M.D., C.M., and Mrs. Scott.....	November 1915
Ujjain. ...Mr. Alex. Nugent, B.A., M.D., C.M., and Mrs. Nugent.....	November 1899
" ....Miss Jessie Grier.....	November 1893
" ....Miss Margaret Drummond.....	November 1911
" ....Rev. Charles D. Donald, B.A.....	November 1915
Dhar. ....Miss Margaret Coltart.....	November 1911
" ....Miss Margaret O'Hara, M.D., C.M....	December 1891
" ....Miss M. S. Herdman.....	March 1903
" ....Rev. B. S. Smillie, B.A.....	November 1914



STATION	ARRIVAL
Amkhut... Rev. J. Buchanan, B.A., M.D., and Mrs. Buchanan (Miss MacKay), M.D.....	December 1888
" .. Rev. H. H. Smith and Mrs. Smith.....	
" .. Mr. D. E. McDonald and Mrs. McDonald.....	November 1911
" .. Miss Bertha W. Robson, M.A.....	November 1912
" .... Mr. Harry H. Colwell, B.S.A., M.B., and Mrs. Colwell.....	November 1915
Kharua... Rev. J. R. Harcourt and Mrs. Harcourt..	November 1900
" .. Rev. D. F. Smith, B.A., B.D., and Mrs. Smith (Miss Madill).....	December 1906
" .. Miss Florence E. Clearihue.....	December 1906
" .. Miss Mabel E. MacLean.....	November 1912
Banswara.. Rev. D. G. Cock, B.A., and Mrs. Cock, B.A.....	December 1902
" .. Miss Catherine Campbell.....	December 1894
" .. Miss B. Chone Oliver, M.D., C.M.....	February 1902
Sitamau... Rev. W. J. Cook, B.A., and Mrs. Cook..	October 1910
Bagli Field—Hat Pipliya : Miss Ethel Glendinning.....	January 1909

## MISSIONARIES WHO HAVE RETIRED, OR HAVE DIED

	Designation	Retired	Died
Rev. George Stevenson.....	1857	1858	....
Miss Fairweather.....	1873	1880	....
" Rodger.....	1873	1891	....
Rev. J. M. Douglas.....	1876	1882	....
Miss M. McGregor.....	1877	1888	....
Rev. Joseph Builder, B.A.....	1883	....	1888
" R. C. Murray, B.A.....	1885	....	1887
" G. McKelvie, M.A.....	1888	1891	....

	Designation	Retired	Died
Miss Amy Harris.....	1889	....	1892
“ Elizabeth Beatty, M.D.....	1884	1892	....
“ E. B. Scott. ....	1888	1890	....
“ Elizabeth McWilliams.....	1891	1893	....
“ W. Grant Fraser, M.D.....	1890	1896	....
Mr. J. J. Thompson, M.D.....	1895	1897	....
Miss I. Ross. ....	1883	1898	....
Rev. W. J. Jamieson.....	1890	1898	....
Miss Catherine Calder.....	1892	1899	....
“ Mary Charlotte Dougan.....	1893	1900	....
“ Jean M. Leyden. ....	1896	1900	....
Rev. J. Fraser Smith, B.A., M.D.....	1888	1900	....
Miss Rachel Chase, B.A.....	1895	1899	....
Rev. John Wilkie, M.A., D.D.....	1879	1902	....
Rev. Norman H. Russell, M.A. ....	1890	....	1902
Miss S. McCalla, M.D. (now Mrs. W. H. Grant, of Honan).....	1900	1902	....
“ M. S. Wallace, M.D. ....	1901	1902	....
Mr. C. R. Woods, M.D.....	1893	1903	....
Mr. George Menzies, M.D.....	1902	....	1903
Miss Bella Ptolemy.....	1895	1904	....
“ Agnes Turnbull, M.D., C.M. ....	1892	....	1906
“ Mary E. Leach (Mrs. Addison).....	1900	1908	....
“ M. Jamieson.....	1889	1909	....
“ Anna M. Nairn (Mrs. K. G. McKay)	1907	1912	....
Rev. Alex. Dunn, M.A., B.D. ....	1908	1911	....
Miss Marion Oliver, M.D., C.M.....	1886	....	1913
Rev. W. G. Russell, B.A.....	1901	....	1913
Mr. K. G. McKay, B.S.A.....	1906	1912	....
“ J. A. Sharrard, M.A., B.D.....	1907	1915	....
Miss Janet Sinclair.....	1909	1915	....
“ Bella Goodfellow. ....	1899	1916	....
Mr. A. G. McPhedran, B.A., M.B. ....	1908	1915	....
Miss Ethel Bredin.....	1915	....	1915

## APPENDIX B.

## INDIAN CENSUS RETURNS

## THE POPULATION OF INDIA BY RELIGIONS

	1901	1911	Variation by Per Cent.
Hindu. ....	207,147,026	217,586,920	5
Sikh. ....	2,195,339	3,014,466	38
Jain. ....	1,334,148	1,248,142	6
Buddhist. ....	9,476,750	10,721,453	13
Zoroastrian. ....	94,190	100,096	6
Mussalman. ....	62,458,077	66,623,421	7
Christian. ....	2,923,241	3,876,203	33
Jew. ....	18,228	20,980	15
Animistic. ....	8,584,148	10,295,168	20
Minor Religions. ....	129,900	37,101	71
Total. ....	294,361,056	313,323,981	7

## COMPARISON OF CENSUS REPORTS, 1901-1911, OF CHRISTIANS IN INDIA

DENOMINATIONS	TOTAL RETURNED			DISTRIBUTION BY RACES					
	1901	1911	% of Growth	European and Allied Races		Anglo-Indian		Native	
				1901	1911	1901	1911	1901	1911
Abyssinian.....	9	25	177.8	1	.....	.....	.....	8	25
Anglican.....	453,099	492,317	8.6	111,663	125,392	35,779	34,553	305,652	332,372
Armenian.....	1,053	1,198	13.8	895	1,135	52	30	16	33
Baptist.....	221,040	336,596	52.3	2,108	2,817	2,017	2,239	216,915	331,540
Congregational.....	37,874	135,264	257.1	421	735	140	289	37,313	134,240
Greek.....	650	1,669	154.4	585	522	31	17	40	1,130
Lutheran.....	155,455	218,499	40.5	1,400	1,469	287	188	153,768	216,842
Methodist.....	76,907	171,754	123.3	5,928	6,904	2,420	2,573	68,487	162,277
Minor Protestant									
Denominations.....	22,797	12,448	45.5	733	581	220	186	21,844	11,681
Presbyterian.....	54,294	181,128	233.6	9,789	15,149	1,441	1,911	43,064	164,068
Protestant									
(Unsectarian).....	.....	32,181	.....	.....	2,898	.....	1,699	.....	27,584
Quaker.....	1,309	1,245	4.9	.....	45	4	6	1,275	1,194
Salvationist.....	18,960	52,407	176.4	100	189	13	19	18,847	52,199
Roman Catholic.....	1,202,169	1,490,864	24.0	3,964	40,120	45,697	570,241	122,508	393,720
Syrian, Rome Syrian.....	322,586	413,152	29.0	3	2	.....	6	322,583	413,134
" Chaldean.....	248,741	13,780	.....	.....	3	.....	.....	.....	13,777
" Jacobite.....	.....	225,190	26.8	.....	2	1	.....	248,735	225,788
" Reformed.....	.....	758,418	.....	.....	.....	.....	.....	.....	75,848
" Unspecified.....	.....	344	.....	.....	.....	.....	.....	.....	344
Denominations not returned.....	104,785	18,058	82.7	1,736	1,233	1,129	872	101,320	11,5953
Indefinite Beliefs.....	1,507	2,248	49.0	153	580	20	45	1,334	1,621
All Denominations.....	2,923,241	3,876,203	32.61	69,677	199,776	89,251	101,657	2,664,313	3,574,770



## APPENDIX C.

## FORCES ON THE FIELD

NAME OF SOCIETY	FOREIGN MISSIONARIES				INDIAN WORKERS		
	Ord'd	Unordained		Ord'd	Unordained		
		Male	Fem.		Male	Fem.	
American and Canadian Societies..	41	557	159	1,154	945	10,133	4,241
Australian " ..	8	26	1	12	28	85	18
British " ..	41	615	314	1,502	560	11,711	5,283
Ceylon " ..	3	...	...	7	3	9	4
Continental " ..	12	222	48	264	77	2,152	338
India " ..	7	10	22	21	6	311	25
International " ..	3	9	71	93	...	1,926	...
Independent " ..	9	2	13	46	39	161	55
Indigenous " ..	12	1	6	25	7	163	174
	136	1,442	634	3,124	1,665	26,655	10,138

Total Foreign Missionaries..... 5,336

" Indian " ..... 38,458

An average of one ordained Missionary to about 218,000 people.

## APPENDIX D.

## THE CHARTER OF RELIGIOUS LIBERTY

"We hold Ourselves bound to the natives of Our Indian Territories by the same obligations of duty which bind Us to all Our other subjects, and those obligations by the Blessing of Almighty God, We shall faithfully and conscientiously fulfil....

*"Firmly relying Ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion,* We disclaim alike the Right and Desire to impose Our convictions on any of Our subjects. We declare it to be Our Royal Will and Pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observances ; but that all shall alike enjoy the equal and impartial protection of the law : and We do strictly charge and enjoin all those who may be in authority under Us, that they abstain from all interference with the religious belief or worship of any of Our subjects, on pain of Our highest displeasure....

"When, by the Blessing of Providence, internal tranquillity shall be restored, it is Our earnest desire to stimulate the peaceful industry of INDIA, to promote works of public utility and improvement, and to administer its Government for the benefit of all Our subjects resident therein. In their prosperity will be Our

strength ; in their contentment Our security, and in their gratitude Our best reward. *And may the God of all Power grant to Us and to those in authority under Us, strength to carry out these Our wishes for the good of Our people."*

The above extract is from the Royal Proclamation dated, Nov. 1st, 1858, announcing the transfer of the Government of India from the East India Company to the Crown. The words in italics were added by the Queen with her own hand, on the suggestion of the Prince Consort, to the Draft of the Proclamation presented to her by her Ministers.

## APPENDIX E.

### NOT AFRAID OF INVESTIGATION

Three distinguished Field-Marschals, Lords Grenfell, Methuen, and the late Lord Roberts, a little while ago addressed a letter to British Army Officers, having in mind the large number of Officers who serve from time to time in non-Christian countries, such as Africa, India, and Egypt. The letter said, among other things :

"You will almost certainly come into contact with the representatives of various Christian Missionary Societies, whose special work it is to show to non-Christian peoples the love of the Christ whom you profess to serve. We commend these missionaries to you as a body of men and women who are working

helpfully with the Government, and contributing to the elevation of the people in a way impossible to official action.

“Some object to Christian Missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing, and the character of the converts. Most missions will bear looking into, and we are convinced that, if you do this, you will never afterwards condemn or belittle them.”

## APPENDIX F.

Extract Minute of General Assembly of the Presbyterian Church in India at Allahabad, December, 1913, in reference to **“Indians in U.S.A. and Canada.”**

It was resolved : “That the Assembly send the following message to the Churches of the U.S.A. and of Canada :

“The Assembly has heard with great concern of the great number of people of India, largely from the Punjab, who have gone to the United States of America and to Canada. Our concern is lest they come under influences which will harden their hearts against the message of Christ and cause them to return to India embittered in spirit and estranged from the Church of Christ. In their behalf we are impelled to ask you, our Christian brethren, not to forget to put out a helping hand to these strangers among you. They will



respond to your sympathy and appreciate your efforts in their behalf. It is not for us to tell you in what way you may help these strangers, countrymen of ours. We write to assure you that any help you give them will be a help to the Church of Christ in India.

"It has been suggested that we send missionaries from India who know the language and ways of these people to work among them. We are inclined to think that more can be accomplished by agencies carried on under the sympathetic guidance of Pastors and Sessions of the local Churches where these strangers live.

"We ask that your Boards of Home and Foreign Missions bring to the attention of your Presbyteries, Sessions, and Pastors, the great opportunity thus offered them of uniting with us in winning the people of India to love and worship and serve the Lord Jesus. The blessing of many ready to perish will come upon them ; and, better than this, the blessing of our Lord and Master, who in the days of His flesh dwelt in Asia, will be theirs when at last He says, 'I was a stranger and ye took me in.'

"The Assembly resolved that the above message be signed on behalf of the Assembly by the Moderator and Stated Clerk, and that copies be forwarded by the Clerk to the Secretaries of Home and Foreign Mission Boards in the United States of America and Canada, with the request that they suggest to the Presbyteries and Sessions the means by which these strangers may be reached and brought to worship Christ as their Lord and Saviour."

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The following volumes, the separate price of which is given below, may be purchased for \$5.00, carriage extra, from the Foreign Mission Board of our Church. In these volumes the Social, Political, Industrial, and Religious conditions all find expert treatment :

- Overweights of Joy.....AMY WILSON-CARMICHAEL  
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- The Empire of Christ.....BERNARD LUCAS  
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